SL-AS

A. Jamme

Miscellanées
d'ancient arabe

XIII

Washington
October 16, 1983

Introduction

This 13th volume of JaMAR is devoted exclusively to the study of 659 Saf and of 233 Tham inscriptions and is composed of 16 sections involving each a particular subject. These sections are followed by 2 more sections containing the Saf and Tham texts studied at the occasion of one question or another.

By far the largest of them all, section I is the lengthy review of V.A. Clark's Saf doctoral thesis. An extensive introduction analyzes the 1st pages of the thesis and, then, serializes some of the most particular characteristics of the author's editorial and epigraphical work, which were collected during the study of 317 of the 1232 (so far) inscriptions published in the thesis.

The next group in importance deals with 216 Saf texts of the WH collection; they are to be found mostly in section XVII. Section XI is the 3rd in importance with the study of 154 Tham texts belonging to the Ḥâ'il collection edited by F.V. Winnett. The remaining sections may be divided into 2 different groups, viz. the presentation of some grammatical or lexicographical cases (sections II, III, X and XIV) and the study of some more inscriptions (sections IV-IX, XI-XIII, XV and XVI).

The indexes usually added at the end of a work such as the present publication are preceded by 2 lists containing, respectively, the tracings of the symbols and wasms and the special etymological features, all of them encountered during the study of all the inscriptions treated in the present work.

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I - Review of ClAS, V.A. Clark's 1979 Saf doctoral thesis.

A - Foreword

V.A. Clark made his debut by publishing a short paper in Abr-Nahrain (17 [1967-77], pp. 35-42 and pl. 1) which reveals serious deficiencies in both his knowledge and reasoning method (cf. JaMAR, VIII, pp. 12-17). The actual value of Clark's 2nd paper in ADAJ (21 [1976; received end of May 1978], pp. 113-117) is the photographs of 3 Saf inscriptions of his ClAS collection, nos. 181, 182 and 557. The 1st 2 were edited in JaIFSC, p. 502, note 10. Then, "Newsletter No.3" of the American Schools of Oriental Research (November 1978, p. 8) published a "closeup of Safaitic-inscribed basalt boulder" bearing 5 more texts of the ClAS collection, nos. 805-808 and 808a. In 1980, ClTSS published 3 stones as Saf; but the 2 Madaba stones are Tham (cf. below, section V). Finally, in 1981, ClAI dealt with 12 inscriptions of the ClAS collection (nos. 618, 620-624, 626, 627, 631, 632, 636 and 638), 6 newly discovered texts (nos. ClAI 1-6) and some notes on his "archaeological investigations at two burial cairns in the Ḥarra Region of Jordan" (cf. below, section IV). In the meantime, his thesis entitled A Study of New Safaitic Inscriptions from Jordan was "presented for the degree of doctor of philosophy. Department of Middle Eastern Studies. University of Melbourne. 1979" (p. i). The microfilm of the thesis was put at my disposal last January 15 by the Bailieu Library of the same University. It is that microfilm and the photographic enlargements of the 30 photographs (pl. 1-10) which were utilized for the following review the writing of which was completed before the news was received of the availability of the thesis from University Microfilms International.

B - General introduction.

The following review is intentionally less thorough than, e.g., that of HaAIC (cf. JaMAR, II, pp. 93-150).

1 - The detailed discussion of the 162 pages of introduction (part one of the thesis) would require countless more pages to straighten out all the bias, contradictory and/or gratuitous assertions which are intertwined by a great number of commonplace resumes rehashed in an apparent move to give the introduction the appearance of being some kind of encyclopaedic presentation of Saf. I had no desire of being dragged into such tedious and protracted a work because of the following reasons.

a - The amount of work that would have been required can be used with much greater profit and advantage to more constructive research.

b - A good many of sketches offered in the introduction are rather easy to write and request nothing more than a superficial reading of the matters involved.

c - The important section of the volume is the edition of the new texts (part two of the thesis). There the author is actually bound to show his way of dealing with an untouched material, of respecting it as it stands, of deciphering it properly, of understanding it rationally and, finally, of taking into account the work previously done in that field of research. The author's failure in such fundamental and basic a work would be the best proof of his unpreparedness and

incompetence for a task he took upon himself to achieve. The greater his failure is, the more obvious and frequent his shortcomings are, the more deficient his method of argumenting is, the more readily the reader will conclude that the lengthy introduction could hardly be of a better quality.

2 - The writing of a systematic review of Clark's thesis is made very difficult by the practical lack of cross-references in the commentaries to the parallel assertions of the introduction. It would take months to collate every statement of the introduction and of the commentaries and to compare them to each other. But the study of the 2nd part of the thesis shows the latter to be unworthy of such special an effort.

The basic characteristic of Clark's thesis is the presence of an incredibly high amount of irregularities in the preparation of the facsimiles and in the treatment of the texts. This situation seems to be the logical consequence of several reasons which may be summarized as follows:

a - a confused and illogical frame of mind very often making a mountain out of a molehill;
b - the lack of proper training best exemplified by the numerous aberrant novelties;
c - a staunch partisanship attitude;
d - a blind hypnosis of the cairn-tomb theory;
e - an embryonic knowledge of onomastics limited to a few old gimmicks;
f - a basic lack of respect for the engraved stones illustrated by the elimination and mistreatment of so many texts and letters and, finally,
g - the failure of studying the palaeography of each individual inscription.

The text of the thesis as it stands would not qualify as the 1st draft of anything. How could someone who proves himself unable to deal with the most ordinary and simplest expressions, such as, e.g., in nos. 2, 36, 111, 213, 316, etc., even dare to contemplate writing a Ph.D. thesis? It seems certain, however, that Clark did ... the very best he possibly could. No. 945 is an excellent example of Clark's unfitness and incompetence to tackle a job which he took upon himself by voluntary choice. The blunders made in his interpretation and commentary of the text vividly illustrate his palaeographical myopia, his blunt sense of observation and his onomastic ignorance.

My dealing with Clark's thesis was planned as follows:

a - the 1st and the last texts would be studied;
b - regretfully Clark did not follow F.V. Winnett's example whereby the texts engraved on the same surface of a stone are isolated from the others by a straight-lines design. Clark's failure to do the same leads to confusion: it is very often impossible to know for sure by simply looking at the plates of his facsimiles, which texts belong to the same surface of a specific stone because of both the erratic repartition of the facsimiles on the plates and the loose relation between scales and texts. A good example is p. 541 where the left curve of no. 350 is only 1.8 cm away from the drawing of a horse and its rider, but the beginning of the same no. 350 is 2.1 cm away from the bottom end of no. 347. Yet, nos. 347 and 350 "are on the same stone" (p. 251), but the drawing is not according to p. 494. I therefore decided to do the job myself and, while doing it, I would check the edition of the texts which, even at first sight, might present for Clark a difficulty of one kind or another. As can be seen in the following pages I went much faster in the 1st half of the thesis than toward the end, and no attempt was made to balance my work since I had already gathered much more ma-

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terial than what had been intended for the review.

The following pages serve as an introduction to the study of the texts of the CIAS collection, and most of them are summaries of many details contained in that study. No effort has been made to systematically coordinate those summaries, ascertain their completeness, and eliminate duplicating statements for their only purpose is to give the reader a general idea of what he may expect to find in Clark's handling of the inscriptions.

C - The missing information.

One page is conspicuously missing at the very beginning of the thesis, viz. that which contains the names of the director and of the examiners of the thesis. Why would such an information be withheld?

D - Clark's introduction.

The pages preceding the "table of contents" (p. iv) offer 4 data which introduce the reader to a world of confusion, contradiction and abnormality.

1 - At the very outset of the thesis, viz. in the next to the last paragraph of the "preface," which is a section everyone, specialist or not, will care to read, the reader is flabagastered by Clark seemingly boasting the rude effects of his lack of self-mastering. The text involved reads as follows:

> "My gratitude is extended to my friends for their continued patience and interest during the time it has taken to complete the work - in particular to Marilyn Leguier, who often bore the brunt of my unsociability during the last year" (p. iii, lines 9-13; even the content of each line is respected).

In any civilized society, such an attitude calls first of all for apologies. But none is extended. Furthermore, it would unfortunately be a wishful thinking for anyone to hope that such incivilities carried on for such a long time be restricted to one area only. The texts themselves, so systematically mistreated, silently witness to the fact that they too "bore the brunt of [his] unsociability." The writers of papers and books on Saf are not safe either. An example is given below in the part on "onomastics." And the reader of the thesis cannot expect a treatment better or nicer than Clark's "friends." Page after page, he too is submitted to the same "brunt" by being forced to read illogical, irrational and contradictory assertions. Apparently, Clark never realized that the reader of his text might eventually be someone interested in facts, not in his imaginative concoctions. All thrcugh the pages of the thesis, the phrasaeology remains the same, that of a person convinced that his "friends" will always and under any circumstances remain yesmen applauding any opinion or oracle he would hand over to them.

2 - Immediately following page iii, there is an unmarked page. Here follows the whole content of the page; even the length of each line is respected.

> "A STUDY OF NEW SAFAITIC INSCRIPTIONS FROM JORDAN
>
> by
>
> V. A. CLARK
>
> This study is based upon a group of 1200 new inscriptions which the researcher discovered and recorded in the course of two visits to Jordan in 1976 and 1977. Written in an alphabetic script, these inscriptions are in an early form of the Arabic language. They are to be found on rocks around camping grounds and burial places used by Arab nomads in the period between the 1st and the 4th centuries A.D. The study of these has added significantly to our knowledge of the history, languages and way of life of the peoples of the area in the centuries before the rise of Islam."

The page containing the preceding quotation cannot be p. iv which is entitled "table of contents." In order to make any reference to that unmarked page possible without using a long explanation, I am calling it p. iiibis. Furthermore, that p. iiibis was added after the whole work had been typed, including the result of the 2 revisions of the text. The typewriter used for that page is different, and the page itself is not listed in the "table of contents." What is the story behind that page? Both the title of the thesis and the author's name are already printed in very bold letters on p. i; they did not have to be repeated 3 pages later. Could it be that that page took the place of the page with what I have called (cf. above, p. 4) "the missing information"? At any rate, instead of being of some help, the 12 lines of the text of that page contain 4 statements which make the situation even worse. Three of them are discussed in the following paragraphs and the 4th one at the end of my presentation of Clark's work. The question remains unanswered: what is behind the addition of a completely superfluous page immediately after the preface?

a - The initial statement of p. iiibis refers to "a group of 1200 new inscriptions." How could the ordinary reader doubt such positive assertion? The number is precise, "1200," not at all an expression, such as "about 1200." But, Clark himself is also categoric when he speaks of "the inscriptions of this collection, numbering 1197" (p. 6) ... and this figure would appear accurate since the last number used on p. 442 indeed is "1197." Yet, the 2nd statement is even wronger than the 1st because Clark failed to make 3 elementary calculation operations: 1) to substract one number; cf. "524 and 525 ... this is only one" (p. 293) = "524-525" (p. 551); thus 524+525;

2) to add 16 numbers with are indicated in the text by "a" and "b," viz. nos. 78a (p. 187), 104a (p. 199), 185a (p. 214), 332a (p. 248), 333a (p. 249), 465a(p. 282), 752a (p. 345), 752b (p. 345), 804a (p. 356), 839a (p. 364), 939a (p. 385), 939b (p. 385), 1083a (p. 421), 1112a (p. 427) 1120a (p. 428) and 1140a (p. 432); and

3) to add the unnumbered deciphered text which I call no. 1183b (p. 421).

Thus, 1197 - 1 + 16 + 1 = 1213. It is utterly incredible that a person proving himself not only unable to perform two of the simplest calculation operations but alsolacking any good common sense by eliminating the above-listed facts would even dare to think of writing anything.

Furthermore, as a consequence of my study,

1) 5 numbers must be taken out because of 78+78a, 123+124, 185a+185, 314+315 and 445+446;

2) 5 numbers must be added, viz. 723 and 808 contain 2 texts each, 723, 723a and 808, 808a; 110a and 1048a which are isolated texts unduly joined by Clark to 110 and 1048; and 1118a which was partly utilized in no. 1118 and partly eliminated;

3) 7 numbers must be added which are not mentioned by Clark, nos. 82a, 97a, 360a, 496a, 1033a, 1097a or b and 1136a;

4) 10 texts must be added; they are mentioned by Clark,nos. 260a, 1034a,

1096a, 1103a, 1106a, 1107a-d and 1183a;

5) 2 numbers must be added: they are mentioned by Clark in a very strange way, viz. no. 600a: the center of the text is discarded as "a drawing of a human figure" and 3 letters are eliminated (p. 311), and no. 586a which is described by Clark as "seven strokes" (pp. 308 and 495).

The grand total is 1232 so far.

b - The 2nd statement describes the texts as being written "in an early form of the Arabic language." As it stands, this expression is grossly erroneous. Apparently, Clark does not know the difference between the expression he uses and, e.g., "an early language related to Arabic."

c - The 3rd statement reads as follows: the inscriptions [1] "are to be found on rocks around camping grounds and burial places [2] used by the Arab nomads [3] in the period between the 1st and 4th centuries A.D." The divisions are mine.

Ad 1 - At the outset of his thesis, Clark already takes for granted as an unassailable axiom that the cairns are "burial places." Such a stand explains his basic mistake when he went into the desert for a short dig, his whole one-sided approach in his dealing with the information gathered during that trip and, finally, my labeling his expressed doubts or reservations in the matter as "a mere window dressing" (cf. below, section IV).

Ad 2 - This short information is a manifest exaggeration since texts written in Nabataean, Palmyrene, Hebrew and Greek were found in the same general area, as certified by WiHaI. The expression "Arab nomads" cannot cover any of those ethnical groups.

Ad 3 - Such a time span is nothing but gratuitous. Clark states that "it is generally believed that the Safaitic people inhabited the deserts of Northern Arabia between the first century B.C. and the fourth century A.D. ... On the other hand, A. Jamme would push the date of the first appearance of the script back as far as the end of the fourth century B.C. The present writer inclines to a later date" (p. 85). After refuting the latest treatment in date on the subject, — and Clark does not improve upon it but limits himself to rehashing commonplaces as the sole proof that he "inclines to a later date" — JaSICA adds this proof: "It may be added here that these hypotheses allow a span of 499 years at the very most. How can such a theory be reconciled with texts containing genealogies of fifteen generations, such as Wi 130, CIS 1993 and Wi 376? With an average of twenty years ascribed to one generation, each of these genealogical lists already covers 300 years, and none of them contains any clue suggesting that they should be either completely or even partly contemporary of each other" (p. 54, note 11). Such an argument does apparently have no importance as far as Clark is concerned. He lamentably yanks out of his reader's perspective the above information which is so essential to solving the problem and which may be summarized once more by the following question: what proof do Clark and his friends have that the very long genealogies, such as that of CIS 1665 and 1993 with 16 generations — note that JaSICA ascribes 20 years per generation, instead of 25, in a move to remaining on very safe ground — would determine almost the whole time span of the Saf people and, therefore, all be almost perfectly contemporary of each other? Finally, what reason does Clark have to limit the span between the 1st and 4th centuries A.D. for his texts, thus eliminating at least the 1st century B.C.? He does not give any; neither does he mention the question. The historical information of no. 508 (cf. below), which is eliminated by Clark, unexpectedly confirms my early dating.

E - Clark's work.

1 - The additions.

There are 2 sets of "addenda and corrigenda" in the thesis. The repeated use of these two Latin words and of others, such as "ibid." (p. 27, note 15; or "ibid.," e.g., p. 28, note 33), "op. cit." (e.g., p. 44, note 6), "passim" (pp. 474 and 475) and "et al." (p. 82, note 37; which becomes "et alios" on p. 104, note 1), by a person unable to understand the resources of the Latin language (p.16) is strange and, at any rate, quite illogical. These 2 sections, pp. i-viii and 468, apparently are the result of 2 revisions of the work.

Surprisingly enough, pp. i-viii are inserted between pp. iiibis and iv without any differenciating marks; the reader thus finds pp. iii, iiibis, i, ii - viii, iv, v, etc. It is, therefore, impossible to accurately refer to any of those pages without using a paraphrase of some kind. This seems quite at home in a book which is basically characterized by confusion, contradiction and abnormality. Since Clark put those pages where they are and in order to render the reference to any of them easy and simple, I put every single of those numbers between brackets. P. [viii] contains the corrections of 5 facsimiles in an effort to make the latter conform to the suggested readings. In no. 78, however, the corrected facsimile still needs a further correction to fit Clark's reading of the text. In nos. 559, 687 and 996, one letter is added in each case. Finally, in no. 708, one letter is corrected.

2 - The grouping of the texts.

As soon as I started to isolate in geometrical cartouches the texts engraved on the same side of a stone, I immediately encountered illogical treatment at its very best.

a - Normally Clark indicates in the short introduction to the texts when 2 or more of them are "on the same stone" (e.g., p. 166) or "on the same rock" (e.g., p. 168).
On p. 275, correct "441" to 442 in "Nos. 438 - 441 are together on the same stone" (p. 275). Sometimes, however, he mentions the fact not in the introduction but in the commentary; e.g., nos. 78 and 78a, 144 and 145, 228 and 229 in the commentary on the 2nd text (pp. 187, 207 and 223). But, in the case of nos. 412 and 413, the information is given in the commentary on the 1st text (pp. 266-267). Sometimes, the commentary does not give the information, but implies it; e.g., no. 414, which "has been damaged by No. 413, which is inscribed over it" (p. 267).

b - In the preceding examples, "on the same stone" practically means "on the same face of the stone." But, in the case of nos. 423 and 424, "on the same stone" means "one two different faces of the stone." The facsimiles of the 2 texts are accompanied by 2 different scales, and photograph 15 refers to "No. 424" only. Here follow some more confusing data. "Nos. 1113 - 1117 and 1121 are on the same stone" (p. 427) and "Nos. 1118 - 1120 are on the same stone" (p. 428). The short text, no. 1121, was first overlooked and added later. In the 2nd quotation, "1120," must be corrected to "1120a." No. 1183 "was found on another face of the rock on which was the previous one [=no. 1182], together with Nos. 1180, 1181 and another illegible inscription" (p. 439). The "nos. 1180, 1181" should be corrected to "1184, 1185" because this group is so close to no. 1183 (p. 588) that they appear to belong together, the scale below no. 1182 seems to be that of nos. 1183-1185, and the "illegible" inscription most probably is no. 1184a.

c - Sometimes some texts are said to be "on different faces of the same stone;" e.g., nos. 281-289 (p. 236). How many faces are there? Nobody knows. The reader is told that "nos. 284 - 286 are on the same face of this stone" (p. 236) and that nos. 288 and 289 are on one face (p. 238, no. 289). The reader still does not know whether nos. 281, 282 and 283 are on the same face or on 2 or 3 different surfaces of the stone, and where no. 287 fits with regard to no. 285. "Nos. 99 - 103 are on different faces of the same stone on which were Nos. 96 - 98," states Clark on p. 197; for the relative phrase, cf. also p. 196. Here again, how many faces are there? According to p. 523, nos. 96-98 and 99-100 appear to form 2 distinct groups but what about nos. 101, 102 and 103 which are drawn separately? Unfortunately, there is no scale at all for all those facsimiles. "Nos. 1160 - 1169 are on the same stone as No. 1159" (p. 435). How many sides are there? 4 or 5 according the distribution of the facsimiles (p. 587) depending on whether or not the scale below no. 1160 serves also for nos. 1161-1163 or is it the scale below no. 1159 which serves for nos. 1161-1163? Nos. 290-292 and 294-295 are found on 2 different sides of the same stone (pp. 238 and 239). If true, where does no. 293 come from? There is no scale for no. 293 and nos. 294-295. "Nos. 981 - 984 are on the same stone" (p. 395). Nos. 981-983 must be on one side and no. 984 on another because they form 2 different entities having each their own scale (p. 576). Note also not only that nos. 981-983 are enclosed in a cartouche not mentioned by Clark and crossing the lower extremity of the cartouche of no. 977!, but also that the scale of no. 984, 0.8 cm to the left of the text, encroaches upon the cartouche of nos. 981-983!

d - Sometimes the word "stone" is replaced by "boulder" as if the 2 words had the same meaning; cf. nos. 805-808a. "Nos. 1029 - 1037 are on various faces of the same boulder" (p. 410). Here again, how many faces are there? Nos. 1029-1031 are on one face according to p. 580, but it is not said directly on pp. 410-411, it is implied by the introduction to nos. 1032 and 1033 which "are on another face of the boulder" (p. 411). The other texts also go by pairs: nos. 1034 and 1035 (p. 411) and 1036 and 1037 (p. 412). But the reader still does not know how to distribute the letters of no. 1033a because it was eliminated by Clark.

3 - The facsimiles.

a - "The facsimiles of the inscriptions were made from careful tracings taken directly from the projected image of the negative or slide on a horizontal desk screen. They are, consequently, accurate reproductions of the originals, careful attention being also given to the hand-copies made in the field," states Clark on p. 7.

This is an outstanding example of Clark's confusion: he does not know the meaning of "careful tracings," "accurate reproductions" and "careful attention" because all the photographs of the texts published at the end of his thesis, whenever usable, clearly show that not a single letter is accurately drawn; it always is approximative. And the case of no. 475 contradicts the so-called "careful attention ... the field" because one letter different from that of the copy is deliberately invented with no support at all from the color photograph. The case of no. 496 is similar: the letter "r" is drawn instead of "l" of the copy! Furthermore, his illogical mind is unable to see that the material method of making facsimiles is not a guarantee of their accuracy. In no. 746, the 3 letters of $\underline{hn^{3}}$ are perfectly clear and neat on the facsimile (p. 561). But their translitteration is "$\underline{[hn^{3}]}$" (p. 543) and the name list mentions "H.." only (p. 466A, 2

places). Beside noting the completely illogical treatment of the name, the reader cannot but understand that the drawing had a doubtful $\underline{h}$ only in the beginning of Clark's work and that it was later completed by the addition of $\underline{n^{3}}$. This case is what Clark's self-inflating gargling calls his "careful tracings." Furthermore, he did not even bother to adapt his study to his new drawing.
In no. 802, the reader is astounded to see that a letter "restored" on the basis of a text foreign to the CIAS collection is added to the facsimile without any hatching or sign distinguishing it from the other letters. This use compels the reader to wonder how many of such faked letters actually are in the facsimiles. Cf. also the case of no. 795. Note also the faulty spelling "hand-copies" instead of the correct "hand copy" (e.g., p. 205, no. 130, and p. 218, no. 203).

b - Many facsimiles are of a poor, even very poor quality; among the worst ones are nos. 1061, 1062 and the entire complex of nos. 1105-1107 (cf. also below). The preceding assertion is extremely important because of the two following reasons.

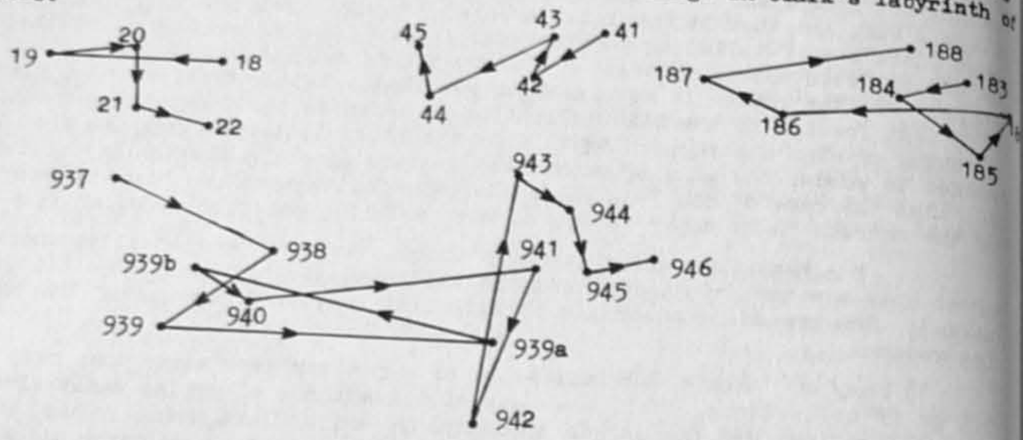
1) Many of Clark's facsimiles are of a quality even worse than many of the CIS or LP collections. Yet, how many of the authors of copies dealt with in these 2 collections had the unique opportunity, which Clark actually had, of checking their facsimiles against photographs? If those authors have to be blamed for what may sometimes appear to be hastily drawn copies, - the time element and the state of knowledge of the Saf alphabet and lexicography have to be taken into consideration, - Clark should then be ostracized as an incompetent meddler.

2) When facing what he calls a "poor" or a "very poor" copy, Clark expresses himself clearly and strongly: e.g., "the poor copy precludes any attempt at interpretation" (p. 111, note 97), "the accurate reading ... is precluded, as the facsimiles of these ... are poor and no reconstruction should be suggested" (p. 120) and "this reading must remain doubtful as the facsimile of the text is very poor" (p. 198, no. 101).
Here again, this is another example proving that Clark does not understand the words he uses because his stand is illogical. For a "poor copy," no interpretation; but for a "very poor" facsimile, a "reading ... doubtful." It should be all the way around. The reader also wonders why Clark did not apply his verdicts to his own facsimiles.

c - The lack of planning plagues the plates containing the facimiles (pp. 516-589) where there is practically no order nor adequate distribution of the facsimiles, thus creating complete disarray in pp. 524-526, 531-534, 537-541, 543-544, 551-558, 560-567 and 570-573. The best proof of such complete a lack of planning is no. 119 which occupies all by itself the entire p. 525 although a reduced size could easily have been added to p. 524. Furthermore, the size of many texts could have been reduced with endangering their reading (e.g., nos. 7, 11, 23, 24, 25, etc.) and that of many others should have been enlarged in order to facilitate their decipherment (e.g., nos. 441 and 442).

Two other factors greatly contribute to the general confusion of the facsimiles. The numbers added to the inscriptions do not stand out clearly enough, and Clark does not have a standard procedure on the direction to follow when numbering the texts. Sometimes he goes from bottom to top (e.g., nos. 81-82, 122-124, 127-128, etc.), and sometimes from top to bottom (e.g., nos. 86-87, 91-94, 136-137, etc.). Sometimes he goes from right to left (e.g., nos. 2-5, 113-115, 368-370, etc.) and sometimes from left to right (e.g., nos. 8-10, 13-15, 56-59, etc.), and

these 2 methods may be used side by side (e.g., nos. 662-665 and 668-672). Here follow a few of the zigzags that the reader has to manage in Clark's labyrinth of numbers.



d - A scale is sometimes added to the facsimiles, and the reader is not informed whether it represents cm or inches.
On p. 516-418, some texts are given a scale, but some do not have any (e.g., nos. 11, 12, 26 and 29). Then, in the next 17 pages, pp. 519-535, any trace of scale disappears; then, it reappears on pp. 536-551 with variable frequency. There are 3 on pp. 536-539 and 542-543 but only 1 on pp. 540, 541 and 544. Then, all the scales reappear again on pp. 545-548 and 550, but 1 is missing on pp. 549 and 552. The scale disappears again on pp. 553-559 and all reappear once more on pp. 560-567, 569-575, 580-582 and 584-585. The following mishaps are sandwiched between the 4 preceding groups: pp.568, 576, 577, 579 and 583 with 1 scale wanting, and p. 578 with 4 missing. The last 4 pages are also mishaps: 1 is wanting on pp.586, 588 and 589 while 2 are missing on p. 587.

4 - The palaeographical tableau of pp. 71-72.

Another outstanding failure of Clark is that he did not take full advantage of his close relation with G.L. Harding and the Department of Antiquities of Jordan and, therefore, with F.V. Winnett. Through them he could have had easy acces, if he wanted to, to a great amount of photographs. All these photographs coupled with his own collection of about 750, thus a collection amounting to an unknown grand total of well above 2500, would have given him a photographic material never before available to any scholar. He could have built up a genealogical tree of every Saf letter and, in so doing, he would have been able to substantially enlarged the work JaSICA had started in 1971 with a very limited amount of photographs. Instead of lamenting on the situation as he does on p.57, why did Clark not stop complaining about a situation which he could have changed and use his favored situation to do something about it? Instead of sanctimoniously laughing at JaSICA's work because he does not understand either its nature, purpose and/or meaning, he pitilessly fails to show his so-called palaeographical skill in a meaningful genealogical tree of all letters; all what he could do instead is to produce his absolutely worthless tableau of pp. 71-72.

His tableau is composed of 5 columns, B-F, which indicate what he calls the

"square" type, the "90°" letter forms, the "formal," "fine" and "common" letters varieties, respectively.

a - Apart from the "square" script which has already been recognized years ago, the distinction introduced in the remaining 4 columns is ridiculous. What does the position of the letters (cf. his column C: "90°") and/or the thinness of the tool used by the engravers (cf. his column E: "fine") have to do with the letter forms? Yet, such a confusion is also certain in no. 1175 (cf. below). Furthermore, his "formal type is very elegant" (p. 69), but his "common" script is... He does not say what. It probably is just ... common, viz. faceless, artless and plebeian or something else.

b - His distinction between "formal" and "common" is the subjective assession of a dreamer and as irrational as can be. It suffices to compare some examples of his "formal" type, e.g., nos. "1, 116 - 117" (p. 69) with a few belonging to his "common" type which is found in "the great remaining bulk of material," e.g., nos. 127-129. The facsimiles of nos. 116-117 and 127-129 are on the same p. 524. Nos. 116-117, 127 and 128 look like scribblings, but no. 129 represents a well-executed, well-balanced inscription, viz. just the opposite of his imaginative oracle.

c - Clark himself does not think much of his tableau. He writes that "five categories of script have been outlined but it is not yet possible to draw conclusions from such a division, which may even appear to be rather arbitrary in some instances" (p. 159). How could somebody draw "conclusions" from such a mess where the letter forms are not even reproduced accurately, except that the tableau is a magistral waste of paper for the thesis and of time for the reader who has to study it.

d - At the occasion of the study of no. 37, I checked the 14 samples of the letter k on p. 71, columns C-E.

1) P. 71 reproduces new drawings presenting letter forms different from those of the facsimiles.
2) In particular,
   (a) the 2 drawings of no. 555 do not belong to the same letter type;
   (b) the letter of no. 37 is h instead of k; cf. also the difference of both the length of the appendix and the angle of the fork in the drawing and that of the facsimile (p. 518);
   (c) the letter of no.41 is transliterated as h instead of k by Clark himself (pp. 178 and 465B) but as "J" in the translation (p. 178); and
   (d) the letter of nos. "42" (to be corrected to 43), 116 and 117 is upside down.

5 - The so-called damage of a stone or alteration of a text.

All too often the reader gets the impression that Clark invokes either some damage on the stone or some mistreatment or alteration of the letters to cover up his inability to distinguish the letter forms and/or to translate a text. Strangely enough he never invokes those excuses when a text is easy to read. Yet, nothing of all those damages or alterations is readily distinguishable on the facsimiles (e.g., nos. 300, 367, 460, etc.), a fact which disproves his claim of their so-called accuracy (cf. above, pp. 8-9). What appears all too often is that his drawings seem to be the work of someone who does not see the difference - or does not know where it should be - between a letter or part of it and a scratch or natural design of the stone. Here follow 2 examples.

a - No. 288 "has been deliberately mutilated and is almost illegible. As a consequence the reading is difficult," so reads Clark's verdict (p. 239). The facsimile does not show any trace of voluntary mutilation and he does not prove that all the scratches shown on his facsimile were not already there before the text was engraved. His comment is all the more surprising in that it would indeed be marvelous were all other facsimiles as clear as that of no. 288. His note on the reading being "difficult"is symptomatic: the letters are so large and so clear that what is "difficult" is to understand where .. his difficulty is.

b - No. 1103a is one "illegible" text according to Clark (p. 425). He does not seem to know the meaning of "illegible." If his assertion is true, how did he succeed in reading and copying 7 letters out of 9 so clearly? His hand was shaky, but the letters are there. And why could he not read the 2 remaining letters?

Used as they were found, the Saf stones naturally present a cluster of edges, lines and all kinds of designs which the engravers did not remove and which have nothing to do with the engraving. Indeed nobody will ever deny that the voluntary damaging of an inscription may occur and that the roughness of some inscribed surfaces often impedes the reading of the letters. However, the quality of Clark's epigraphical skill and of his argumentations cannot but force the reader to more than seriously question the existence of so many voluntary alterations of letters and of so numerous damages inflicted upon the stones.

6 - The engraving designs.

Another Clark's outstanding failure is that he did not even bother to mention once the engraving designs of the texts as JaSICA had done for his small collection from ʿArʿar.

7 - Onomastics.

Still another Clark's outstanding failure is his lack of adequate onomastic knowledge which led him to so many errors, the most notorious one being that the spelling of the divine name rḏ² in no. 304 "may be seen as a scribal error" (p. 242) Indeed,such a failure is the consequenceof his position in the question of the vocalization of the Saf names. Clark is quite pompous and categoric against such vocalization: "In the opinion of the present writer this position is untenable as being unscientific, misrepresentative and serving to perpetuate possible misconceptions about Safaitic onomasticon" (p. 140) and "hence in this new collection of texts the policy adopted by Macdonald and Harding in 1976 has been adopted" (p. 140) is Clark's choice. But such a decision does not at all prove that the vocalization of the Saf names "is untenable,"
"unscientific,"
"misrepresentative," and
"serving to perpetuate possible misconceptions." These 4 strong words and expression are neither explained nor justified. They look very much like an avalanche of tough words spat out during one outburst of his "unsociability," viz. at a time when one does not exactly know what he is saying and care even less to explain himself. Whatever his reason or reasons for adopting Macdonald's and Harding's policy might have been - incidentally, F. Zayadine did not follow suit; cf. below section VIII) - the fact remains that such a stand does not force the individual either to study the onomastical forms because he does not have to vocalize those names or

to pay any attention to the vowels of any possible parallels because all his attention is rivetted to the consonants.

8 - Misunderstanding of the written word.

Another characteristic of Clark's thesis is the apparent misunderstanding of the written word. All cases seen so far might easily be consequences of his state of confusion. Cf. below, the commentary on no. 1007 for his interpretation of some k- names. Here follows his understanding of mlk as "king."

On pp. 101-102, Clark discusses the title hmlk and affirms that "the texts in which the word hmlk occurs are..." (p. 102) with reference to note 97 (p. 111) which says that "A. Jamme would include LP 1065 to this list." My study of this text is to be found in JaSML, pp. 508-509, where the translation of the text reads as follows: By Malik, Disgust, but wealth from indigo plants and pasture! (p. 508). Where is the title hmlk in this translation? Clark's confusion apparently is so great that he does not seem to distinguish between a title and a personal name. It was LiSI who read mlk "king" (p. 243). Clark rejects my reading of the text because "the poor copy precludes any attempt at interpretation" (p. 111). While maintaining my reading of the text, I wish to simply state that LiSI's copy is undoubtedly not worse than the scrawl of Clark's nos.1106-1107.

As to the reality of the Saf title hmlk, Clark rejects, as expected,my interpretation of that title which, in his own words, "seems to be untenable and probably arises from this writer's lack of understanding of the nomadic tribes about which he writes" (p. 101) or "is due to a misunderstanding of this subject" (p. 101). In order to foster his view point, Clark refers to P.K. Hitti in order to affirm that "the title of mlk was generally applied to foreign rulers by the Arabs" (p. 101). But Hitti's book, History of the Arabs, hardly mentions the Saf populations and only much later than his general introductory chapters and it never gives the slightest proof that its author had ever studied the Saf texts. Furthermore, in Hitti's book mlk obviously means "king." But I never translated mlk as "king" in reference to the Saf people; I always used the word "lord." Then, Clark writes this: "Among these people it would have been impossible for any person, no matter what his status or his popularity, to have taken the title mlk, 'king', or 'lord' of the tribe. In fact the position of tribal leader would have fallen upon an influencial and experienced tribal family head, or shaykh, whose power could never be absolute and whose continued leadership depended upon his own adherence to the tribal policy and custom, which was, and still is, arrived at by democratic means." What a demented tirade based on the concept not only of the monarchy which was excluded, but also of an absolute monarchy which has never been mentioned! Nor did I ever even give a hint that my opinion included the seizure, peaceful or not, of the title by any person. Apparently, Clark does not see the difference between "king" and "lord," the latter being simply one having power and authority over others and a "lord" might only be a proprietor or owner of land. Clark's theory is further contradicted by the fact that, whenever possible, he himself translates mlk as "king." In good logic, that "king" must be a foreigner! But, Clark never attempts to explain why several foreign "kings" would be mentioned in the texts by their title only. Clark ends his presentation of his 2 oracular verdicts saying "although it must be recognized that the social organization of the Safaites is still largely unknown" (p. 101). Here again, such as assertion proves that Clark does not understand the words he uses because such a statement practically destroys his 1st 2

oracles. Indeed, if his last affirmation is true and had any value, what right does Clark have, what ground can he stand on to reject my interpretation and to affirm that it "seems to be untenable and probably arises from this writer's lack of understanding of this subject"? My interpretation has at least the great advantage of filling up an obvious gap, which Clark most probably never saw, viz. not a single Saf word would express the title of the lord or sayh of a tribe. Finally, Clark repeats his misunderstanding of the purpose and content of my paper on the subject when he writes that "the author has gone to extraordinary lengths to attempt to prove his preconceived notions that mlk does not mean king in Safaitic" (cf. ADAJ, 21 [1976], p. 115, note 11). My paper does nothing but to deal with all the texts relevant to the matter, and my so-called "preconceived notions" are the following facts upon which my interpretation is based:

a - the Saf people are not known as having had "kings," as already pointed out above;

b - no word has ever been found in Saf, which may be the title of chieftain;

c - foreign people are mentioned by a collective name, such as, e.g., mdy = md "Persians" (e.g., CIS 4448 and Wi 88, respectively); nbt "Nabataeans" (e.g., WH 3747), rm "Romans" (e.g., CIAS 1004), the borrowed word qgr "Roman army" (e.g., Wi 88), and never under the name of their kings or emperors;

d - a pericope, such as snt myt hmlk, translated as "the year of the king's death" (cf. WiSIJ, pp. 122 and 170, in Wi 911) does not make any sense. Since the Saf people never had any king, "the king" referred to in the previously quoted translation would have to be a foreign king ... as if a Saf individual would care about a foreign king; but he would care about his lord, the lord of his tribe; cf. JaSML, p. 510.

Cf. also below, the commentaries on no. 957 and CIS 3064.

9 - Mishandling of texts.

The basic task of an epigraphist is to determine the extent of any given text: a single letter may alter the interpretation of the whole text. Clark's mistreatment of the texts is well in the line of many previous publications. One case, however, stands out above all others, viz. his mishandling of no. 600a is matched by WiHaI's interpretation of WH 2003 (cf. JaIFSC, p. 498).

1 - Elimination of texts (cf. also above, pp. 5-6): nos. 82a, 97a, 260a, 360a, 496a, 586a (as a series of "seven strokes"), 600a (as "a drawing of a human figure"), 1033a, 1034a, 1096a, 1097a or b, 1103a, 1106a, 1107 a-d, 1136a and 1183a.

2 - Dissection of a text into 2 independent inscriptions: nos. 58, 78+78a, 123+124, 185a+185, 314+315, 445+446 (cf. also above, p. 6).

3 - Reunion of 2 texts into a single one: nos. 110 and 110a, 723 and 723a, 808 and 808a, 1048 and 1048a and 1118 and 1118a (cf. also above, p. 6).

4 - Complete texts declared incomplete:

a - "probably to be considered as unfinished:" no. 36;

b - "clearly unfinished:" nos. 328, 580 and 776;

c - "may have been left unfinished:" no. 585;

d - "may be incomplete:" no. 723;

e - "may be unfinished:" nos. 791 and 1072;

f - "it can only be presumed that the text is unfinished:" no. 855;

g - "appears to have been left incomplete:" no. 1030; and

h - texts considered as incomplete because of Clark's gross incompetence: nos. 36, 111, 584, 751, 753, 994, 1022, 1109 and 1177.

10 - Mishandling of letters.

The following irregularities are by no means novelties; they have already been denounced before. They are present in CIAS in such abundance that not even a single letter of the alphabet remains untouched by Clark's confusion.

a - Confusion of letters.

ʾ and h: nos. 97, 332, 1034. Cf. also b, h, ḫ and ṯ.

b and ʾ: no. 350.
b and w: no. 139.
b and h: nos. 935, 939a, 1134, 1149 (twice).
b and ḫ: no. 1049.
b and k: nos. 90, 97, 1101.
b and l: no. 123+124.
b and s: nos. 190, 350, 600, 808 (twice), 903, 1133.
b and ṣ: no. 723a;
b and ṭ: no. 1093.
b and r: nos. 31, 32, 37, 81, 82, 95, 96, 123+124 (twice), 130, 162, 178, 185a+185, 187, 278, 296, 300, 305, 310, 365, 386, 414, 455 (twice), 478, 496, 497, 559, 573, 584, 585, 586, 750 (thrice), 886 (twice), 905, 918, 921, 939a, 1031 (twice), 1032 (twice), 1048 (twice), 1061 (twice), 1072, 1076, 1095, 1101, 1103, 1127 (twice), 1146, 1149, 1175, 1188, 1192.

ḏ and ẓ: nos. 897, 1187.
ḏ and ḍ: no. 318. Cf. also w and ḫ.

d, cf. h, y, k, l and ḍ.

d, cf. s.

h and ʾ: nos. 77, 593, 743, 1033.
h and d: nos. 586, 959.
h and w: no. 139.
h and ḥ: nos. 939a, 1149.
h and y: nos. 75, 98, 420, 559, 959, 1061, 1092.
h and k: nos. 37, 945, 1103, 1106.
h and l: nos. 190, 213, 409, 939a.
h and s: nos. 215, 555.
h and ṣ: no. 95.
h and r: no. 1083a.

w and ḫ: nos. 90, 213, 363, 582, 1073.
w and ḥ: no. 350.
w and q: nos. 1061 (thrice), 1160.
w and r: no. 139. Cf. also b and h.

z, cf. l.

ḥ, cf. b, h, w, k, m, s.

ḥ, cf. ʾ, k, t.

ṭ, cf. ḍ.

ẓ, cf. b, ḫ, f.

y and d: nos. 1007, 1101.
y and t: no. 1169. Cf. also h and l.

k and d: no. 96.
k and h: nos. 77, 98, 687.
k and ḥ: no. 1109.
k and n: no. 791.
k and s: nos. 1, 986, 987, 1046, 1084.
k and ṣ: nos. 81, 294.
k and r: nos. 98, 1075. Cf. also b and h.

l and d: no. 1186.
l and z: no. 1097.
l and y: nos. 139, 350, 352, 475, 559, 1093.
l and n: nos. 95, 104, 288, 304, 352, 405, 603, 612, 899, 1015 (twice), 1033 (twice), 1083a, 1090, 1150, 1167.
l and ṣ: nos. 350, 1034, 1153.
l and ṭ: no. 1167.
l and r: nos. 101 (twice), 268, 296, 310, 312, 455, 478, 852 (twice), 871, 902 (twice), 939a, 965, 1007, 1021 (twice), 1023, 1032 (twice), 1050, 1057, 1078, 1093 (twice), 1127, 1161, 1162.
Cf. also b and h.

m and ḥ: no. 90.
m and r: no. 450.

n, cf. k and l.

s and d: no. 1061.
s and ḥ: no. 1127.
s and ḥ: no. 350.
s and r: no. 82. Cf. also b, h and k.

ᶜ and g: nos. 352, 865, 1032, 1136, 1184a.
ḏ: no. 796.
ḫ, cf. b, k, l and f.
f and ẓ: nos. 586, 700.
f: nos. 190, 367, 752b, 836.
r: no. 493.
s: no. 1081. Cf. also b,h and l.
ṯ and ḏ: nos. 1061, 1073
t: no. 476.

b - Elimination of letters.
one letter: no. 988.
two letters: nos. 700, 1079.
g: no. 940.
h: nos. 332, 1011.
k: no. 1092.
l: nos. 561, 959, 1034, 1048a, 1078, 1132.
lb: no. 1079.
lgmyṣ: no. 808a.
half of m: no. 1118a.

c - Invention of inexistent letters.
one letter: no. 1109.
bn: no. 555.
l: no. 808.
n: nos. 582, 612, 836.

d - Reunion of letters into a single one.
bn into g: nos. 139, 278.
bn s into ṣ: no. 960.

ḏ and d: nos. 259, 1054.
ṯ: no. 82. Cf. also ḫ and ᶜ.
q, cf. w.
r, cf. b, h, w, k, l, m, s and f.
š, cf. f.
t and ṯ: no. 723a.
h: nos. 959, 1192.
ṭ, cf. y and ẓ.

n: nos. 104, 600, 600a, 960, 961, 1032, 1046, 1083, 1134, 1160, 1169.
nw: no. 600a.
nn: no. 921.
nt: no. 109.
sn: no. 452.
ᶜ: nos. 780, 1007, 1011, 1061, 1073, 1084, 1092, 1131.
f: no. 1107, translation.
r: no. 945.
t: nos. 110a, 465.

ᶜ: no. 1033.
two letters: no. 584.
f: no. 97.

nl into s: no. 746.
rb into m: no. 776.
rn into r: no. 1.

e - Dissection of one letter into two letters.
ḫ into bn: no. 178.
ẓ into bn: no. 187.

m into bn: no. 288.
kf: no. 445+446.

11 - Superfluity of some remarks.

Some remarks made by Clark are unnecessary. A few examples follow. The end of the commentary on no. 139 (p. [v]) is a repeat of p. 7 (cf. the quotation on p. 8, above). The etymology of "ʾhn" in no. 104a is repeated in the commentary on no. 300. "Nos. 682 and 683 are two continous texts on the same rock" (p. 331). But there are hundreds of texts in that situation and no remark is made about them; e.g., nos. 2-5, 8-10, 13-15, etc.

12 - The double revision of the manuscript.

As mentioned above (p. 5), the work was revised twice.

The 1st revision was apparently restricted to the compilation of the "index of Safaitic personal names" and must have been carried out during the typing of that index because the result of that revision occupies p. 468, the last page of the index being p. 467. Even that revision remains incomplete; e.g., "drḥ" of no. 939a, "dnt" of no. 420, "ᶜmrm" of no. 1083b and "nf" of no. 465a have no entry on pp. 452B, 453A, 459A and 464B, respectively; "drḥ" of no. 939a is listed under "DRḤ" (p. 452B); the entry "MRGM" on p. 463A must be reported to p. 462B; and the last 3 entries of p. 463B are not in the proper order.

The 2nd revision did affect the whole work. Unfortunately, the changes were not always reported in the indexes and commentaries; e.g., nos. 688, 746, 752a, 981 and 1127.

13 - Aberrant novelties.

Clark's thesis includes an unusually high number of fantastic novelties. Thirty-four of them are listed below.

1 - The "assimilation" of 2 consecutive h's, the 2nd being assimilated to the 1st, viz. a - -h, personal pronoun, and h-, invocative particle; nos. 2 and 1029;
b - -h, personal pronoun, and h-, article; no. 259;
c - -h, last verbal radical, and h-, article; no. 213.
Speaking of "the assimilation of the letter h," Clark summarizes his theory as follows: "this usually is the case when the 3m pronoun suffix h and the vocative particle occur together" (p. 117), and he refers to nos. 2, 1029 and also to no. 259, "this being an example of the assimilation between the 3m pronoun suffix and the definite article" (cf. l.c.). The case of no. 213 is not mentioned!

* 2 - The invocative particle h- introduces a substantive implying a malediction; no. 918.

3 - A substantive in the status constructus still retains its article; no. 918.

4 - The -n dual ending remains even when the substantive is in the status constructus, viz. with an affixed pronoun; no. 104.

5 - The singular active participle has the form qtln; no. 628.

6 - The passive participle has the qtl form; CIS 3064.

7 - The concentrical reading is accepted in no. 746.

8 - The translation of a feminine substantive in apposition to a masculine name as a masculine adjective in no 318.

9 - Clark's use of Ar dictionaries is amazing; it looks as if he had decided to deliberately misuse and distort the information found in them; e.g.
a - his etymology of snṯṯ in no. 1090;
b - his interpretation of slm; he gives the 1st form the meaning of the 2nd in no. 1029, and that of the 4th and 10th forms to the 2nd in no. 316;
c - his translation of ll (no. 1095); he gives the 1st form a meaning of the 4th;

d - he gives the verb l³, 1st form, the meaning of the 4th form of l³y in no. 1197;
e - "nĝny" (no. 752b): he gives a 7th form to a verb indicating a state or condition;
f - he transfers the meaning of the 8th form to the 1st in his discussion of kzlh of no. 1007; and
g - he confuses a hollow verb with a defective verb; cf. "gf" in no. 750.
It should also be noted here that it is extremely rare when Clark mentions the Ar dictionary where he got his translation.

10 - The plural of a feminine noun in the status absolutus may be indicated by the -y ending; cf. b³ry of no. 803.

11 - The passage from the active to the passive voice is justified by this fallacy: "it is a simple statement;" no. 419.

12 - An undetermined adjective apposed to a determined substantive in no.796.

13 - The random interchange of singular and plural or collective; cf. p.iii bis (cf. below); ngl in no. 98; nqt in no. 296; ³bl in no. 352; "bird" in no.367; the commentary on no. 639; bqr in no. 1008;and snṯt in no. 1090.

14 - A three-letter name corresponding to a strong Ar root is declared "an unlikely name" in no. 1164.

15 - Last, but not least, two items from fairyland stories; viz. a man having two fathers (no. 1127) and a man informing the passing-by travelers that he is dea in nos. 213 and 278.

14 - The plain and defective writing.

Following into the footsteps of both E. Littmann and W.G. Oxtoby, Clark claims as an absolute rule that "vowels, short or long, and diphtongs are not represented in script... However, in their most recent publication, Winnett and Harding have asserted that this theory is inaccurate" (p. 113) and WiHaI's 1st example (p. 12) to disprove such a rule is byt = bt in WH 1322. Clark's reaction is that "the occurrence of an exception cannot disprove the rule and some other explanation may apply" (p. 113). He then reproduces WiHaI's commentary on WH 1322: "In view of the fact that the inscription is accompanied by a drawing of three ostriches, the author probably intended to write hhyt, 'the animals (creatures),' rather than hbyt, but neglected to insert a medial stroke in the second letter of the word" (p. 227). Clark takes full advantage of that remark to state that "in the light of this comment it is difficult to see how byt can be accepted as an example of the writing of a diphtong. The word hyt would be a feminine form."

a - Clark's contradictory attitude is exemplified by the fact that he, himself, has recourse to what he claims to be a nonexistent feature: "For il see Ar. jawl, 'herd of camels/horses'" (p. 391, no. 958), but only "il, n., camel herd, 958" (p. 471);
"ʿr, n., ass, onager" (p. 473) and "see Ar. ʿayr, 'wild or domestic ass" (p. 182, no. 59);
"rf, n.,(ryf), fertile land, cultivated land" (p. 472); "see the Ar. rīf, 'fertile land, cultivated land" (p. 312, no. 603); and
"gf, adj., (gyf), serene" (p. 473). But, "gf is compared to the Ar. ṣāfi, 'serene, pure, limpid" (p. 344, no. 750). This example, however, should be further discussed.

His etymology of p. 344 is copied from HaAF (p. 400B) which reads as follows: "ṣafin Pure. Limpid. Serene (day)" (cf. also FrLAL, II, p. 506B); thus from the root ṣfy, not ṣyf, as listed on p. 473.

b - Clark's reaction is a vicious circle since the absoluteness of the rule discards all the previously published examples which do not fit; e.g., bt = byt, e.g., in CIS 301; hl = hayl, e.g., in CIS 3186 (cf. also WiHaI, p. 635); ʿr = ʿyr, e.g., in CIS 2411 (cf. also WiHaI, p. 641); etc. Furthermore, Clark should have demonstrated that the nominal derivations, such as qwtl, qytl, qtwl and qtyl could not possibly have been pronounced qawtal/qūtal, qaytal/qītal, qatwal/qatūl and qutayl/qatīl.

c - WiHaI's explanation is an unacceptable quibble frequently used by these authors. It is, indeed, absolutely gratuitous to even think that the author "probably intended" to write something different from what he actually wrote. Such a way of thinking shows a complete lack of respect for the author who, after all, knew his own language. Furthermore, in the present text, the form of b is a slightly angular curve, but that of h is composed of 3 short strokes making 2 right angles. Thus, the author could not have traced what he did if what he intended to write was h. Moreover, if by any chance the author had ostriches in mind, why did he not use the word nʿmt "ostrich," which is well attested (e.g., CIS 1782)? Therefore, the existence of the word byt cannot be denied in WH 1322. Finally, the 1st meaning of byt is "tent," not "house" (cf. LaAEL, p. 280A), a meaning much more appropriate in Saf texts.

d - (1) Clark endorses WiHaI's explanation without the slightest hesitation or remark apparently because it suits him well and he does not study the palaeography of each individual text (cf. already above, p. 3). (2) He speaks as if the word hyt had not been attested before, although it is already found, e.g., in CIS 3184. (3) As stated above, he fully endorses E. Littmann's opinion (cf. LiSI, pp. XVII-XVIII instead of "p. xii-xxiv" as stated by Clark on p. 122).

E. Littman's attitude in the case of the problem at hand is hard to understand.

1 - He singles out qyẓ to summer saying that the word "may represent an individual pronunciation or a dialectal variant"(p. XVIII). It is much easier to make such a statement than to prove it and all the more so because he bases all his reasonings on classical Ar. But, words, such as byt, ṣyr and ḥwr, are explained differently: "For the meaning 'he spent the night' we should expect bt (بات), for 'he journeyed' ṣr (صار), for 'he returned' ḥr(ḥār)" (p. XVIII).Here again, where is the proof of "we snould expect" except his implicite rule that there should not be any median w/y. Indeed, his statement is all the more surprising in that he,himself,lists "ḥwr (ḥauwar?) 'he returned'" in the preceding page, p. XVII. What actually is the difference between those 2 series of verbs? Littmann comments as follows: [1] "now byt can be read baiyat, signifying originally 'he pitched his tent', then in a more general sense 'he spent the night'; [2] a parallel development is found in the Tigre verb temaya, which originally means 'he was at the waterplace', and then 'he spent the night'" (p. XVIII). The divisions are mine.

Ad 1. - Ar bâta (i), 2nd form does not mean "to spend the night" which is the meaning of the 1st form. If the author feels so strongly about byt, why does he not translate it as "to pitch one's tent" instead of "to spend the night," as he does in both LP 350 and 595, although he lists both translations in his lex-

icon (p. 302B).

Ad 2. - The Tigrê parallel actually is irrelevant to the matter at hand. Furthermore, one might wonder why the author did not list the "original" meaning of temayâ in his dictionary (cf. E. Littmann und M. Höfner, Wörterbuch der Tigre-Sprache, Wiesbaden, 1962, p. 139B).

As for the 2 other verbs, Littmann states that "it is hard to believe that ḫwr and ṣyr would be written plene and should be pronounced ḫôr and ṣîr" (p. XVIII). The pronounciation of the Saf words was, is and will remain unknown. The only information which is beyond any doubt is that the Saf contexts do n o t suggest any different meaning whether those words are with or without the median w/y.

2 - Littman's vocalization of the Saf names defies any rationale because its rationale is pure fantasy, viz. provided an Ar name is close enough to the Saf name, it is accepted as the vocalization of the latter regardless of the nominal form involved IF the name fits his so-called rule on the median w/y. Here follow a few examples taken among the three-letter names corresponding to a qtl root. What is the reason justifying the insertion of a y?

"ʾṣr ʾAiṣar" (cf. LiSI, p. 299B). Why not ʾAṣir?
"ʾws ʾUwais" (p. 297A). Why not the extremely well-known names ʾAws or ʾAwâs?
"ʾwd ʾUbaid" (p. 297A). Why note ʾAwd?
"bld Bailud" (p. 302B). Why not Balad?

What is the reason for eliminating the radical letter y from the root yhm in the following case: "ʾhm ʾAiham" (p. 297A)? The Saf name is a ʾqtl derivation from hm, not from yhm.

Summarily, one may speak of a preference for the defective writing, but not at all of an absolute exclusion of the plain writing.

15 - The indexes.

Clark wanted to put his own touch in the building up of his indexes, and the result is here again confusion, contradiction and abnormality.

a - The "index of Safaitic personal names" (pp. 443-467) has a short introduction the last 3 phrases of which read as follows:
[1] "Where it is known, the name of the author's father has been given. [2] Uncertainties in the reading of names are indicated by square brackets [] while uncertainties in the reading of the texts themselves are indicated by round brackets ( ). [3] Names previously unattested in Safaitic onomastics are prefixed by an * asterisk." The divisions are mine.

Ad 1 - Clark repeatedly forgets his own rule; e.g., no. 311: neither the number of the text nor its pedigree are mentioned on p. 448B, under "T^{c}R." Note also that, immediately below this entry, "F^{c}L" should be corrected to "T^{c}L."

Ad 2 - This does not make any sense. (a) Such a distinction makes it impossible for the reader to distinguish between doubtful and restored letters. (b) The "uncertainties in the reading of the texts" have nothing whatsoever to so with "the reading of names;" they should therefore have no place in the index of names. Finally, Clark is not even capable of applying his own rule. Here follow the 4 cases of parentheses on pp. 443-444.

"bn TMT (read S̄MT?), 795" on p. 443A, under "ʾBD;"
"983 (or read ʾḌR?)" on p. 443B, under "ʾJR" (cf. additions on p.468);
"bn (NẔL), 700" on p. 444A, under "ʾDN,"
""(216)" on p. 444B, under "ʾSWR."

In each case there is no "uncertainties in the reading of the texts" and there could not be any because those 4 texts contain names only. Therefore, the use of parentheses is unjustified. Furthermore, "(NẔL)" is precisely contrary to his own rule for both his transliteration and translation of the text, no. 700, have "[NẔL]." Summarily, Clark invented 2 new rules but he immediately repudiates them in favor of the common use of parentheses while maintaining his erroneous novelty of using the brackets to indicate doubtful letters.

Ad 3 - In his simplistic mind, Clark thought that, if he uses a sign indicating that a name is already found in his files, he did not have to prove it by giving even a single reference. This is the easiest way of preventing the checking of any of his references by a reader who does not accept Clark's "ipse-dixitisms." The "index of Safaitic personal names" contains many errors; the reader will find many of them mentioned below.

b - The "lexicon" (pp. 470-476).

Confusion, contradiction and abnormality are, here again, the main characteristics of this section of Clark's thesis. Here follow 4 examples.

(1) The case of "ʾl, n. tribe, family" (p. 470).
The 2nd word "family" is never used in Clark's translations. The reader is, therefore, entitled to ask the following question: why was it mentioned at all? The words "clan" and "people" are used by Clark in his translation of ʾl; cf., respectively, nos. 192, 625 and 424. Here again, the reader must ask the question: why are these 2 substantives not mentioned also on p. 470?
Clark lists "d. pron., in expression dʾl" (p. 472). But, Clark does not specify which of the 3 ʾl's listed on p. 470 is involved, and d is not the be found in the caption of any ʾl. Furthermore, since Clark gives one list in each case, ʾl and dʾl, the comparison between the 2 lists is easy. Out of the 25 numbers in the ʾl list, 20 are duplications of numbers of the dʾl list, and 5 only should be kept, viz. nos. 410, 412, 620, 621 and 622. Nos. 1006 and 1007 are wanting in the dʾl list.

(2) The case of "h, vocative particle, see Index of deities (p. 469)" (p. 475).
Since not a single case of the use of that particle is mentioned in the names of deities, the reader must conclude that all the numbers refer to cases of h+ divine name. This is not true; e.g., dsr is not introduced by h- in nos. 410, 422 and 1011. Note also that the divine name lt has no entry (nos. 104 and 1011).

(3) The case of "h, 3m pron., passim" (p. 475).
Such a note tells the reader directly that there is no case of the feminine pronoun and indirectly that he should search for himself if he wants to know where the pronoun might be found.
According to Clark's interpretations, the 3rd personal pronoun exists as masculine in nos. 2, 746, 764, 779 and 1029, but as feminine in no. 412.

(4) For the case of ḫwb of p. 471, cf. below, section II.

c - List of other texts studied in the thesis.

On p. 477, the reader finds this: "Index of previously published inscriptions for which new or emended readings have been suggested."

The 1st 66 numbers come from the CIS collection (p. 477-478). Yet, Clark emphatically renders the following oracle on p. 309: "It should be stressed again that the facsimiles reproduced in the Corpus cannot be relied upon fully and any reconstruction or rereading of these texts without access to the actual inscription itself is to a large extent fruitless speculation." It is quite obvious that, here again, Clark does not understand the value of the words he uses. If his verdict is correct, why does he bother to study 66 of those texts the originals of whichare unavailable? Cf. also above, the remarks on p. 9. But there is much more to be said on the question. Let us take the 1st 10 (to be generous) CIS numbers listed by him on the same p. 477, left column, viz.

"C 12 - 101
23 - 81
58 - 426
C 66 - p. 100
96 - 81
299 - 677
300 - 541
C 304 - 81
305 - 81
334 - 322."

On CIS 12 (pp. 197-198), Clark does not suggest any "new or emended readings."
On CIS 58 (pp. 272-273), Clark makes one justified observation (cf. below, the commentary on no. 426); but his translation is inacceptable.
On CIS 66 (p. 100), he erroneously suggests the correction of l to "[h]."
On CIS 96 (p. 190), in his quotation of CIS's commentary, he erroneously puts "hbb" between parentheses. This quotation is the occasion for him to introduce his own interpretation of wwgm ʿl hbb wʿl hbb wʿl hbb, viz. "in fact the word hbb is probably thrice repeated in order to emphasize the affection of the author for his friends and could be read as 'a friend three times over'." Note 1st of all that something like "the repeated words" should be restored before "could be read..." to give some meaning to the phrase. "A friend three times over" surely is a very awkward expression to "emphasize the affection" for a person. Furthermore, if the author of the text wished to express Clark's idea, he would most certainly have written it very clearly.
On CIS 299 (p. 330), Clark states that my "reading of the entire text is doubtful (JaSN, Note 69, p. 60). The word gbll cannot be read at the end of C 299."

a - I did not publish a new reading of "the entire text" but only of three fourths.

b - Who can help it if Clark is affected by voluntary blindness? The 4 letters are there: 𐤏𐤁𐤃

On CIS 300 (pp. 295-296), Clark claims that "the facsimile ... clearly shows this name to be DMN," viz. he considers as n a tiny (1mm; the n of the text is 2mm long) aslant stroke well above the horizontal axis of the other letters and above and to the right of the letter m itself. This tiny stroke is nothing but a feature of the stone and does not belong to the inscription.
On CIS 304 and 305 (p. 189), Clark does not suggest any "new or emended readings;" all what he does is to repeat my 1967 interpretations and he knows it since he gives the accurate reference.
On CIS 334 (p. 246), Clark notes that "it is possible that this name [dhrt]

should be read in C 334... The letter read as l in this instance is slightly curved and may be the letter r instead."

a - Clark fails to inform his reader that CIS himself already noted "legendum dhrt?" (p. 54B); so, Clark's suggestion is not new at all.

b - Clark also fails to inform his reader that I have already stated in 1970 that "CIS's suggestion of the possibility of reading dhrt is not palaeographically possible" (cf. Orientalia, 39 [1970], p. 415, note 3). This remark is so obvious that I did not elaborate. Only a voluntary blind person, such as Clark, does not see it, viz. the ʾ of ʾqzl is even more curved than the letter in question, and r of šqrn is more than curved; it is undulated, almost like f.

The exact evaluation of Clark's work requires to distinguish the 2 realities covered by the word "reading," viz. the decipherment and the translation. In the 10 cases of so-called "new or emended readings," there are:

a - no new decipherment in CIS 12, 23, 58, 96, 304 and 305;
b - the denial of 4 existent letters in CIS 299;
c - a feature of the stone taken as a letter in CIS 300;
d - a wrong decipherment in CIS 66;
e - the repetition of a doubtful reading already rejected in CIS 334;
of CIS's interpretation in CIS 12;
of my translation in CIS 304 and 305; and
f - a wrong translation in nos. 23, 58 and 96.

Here follows the discussion of one of his "new or emended readings. Clark's complete argumentation on Wi 227 reads as follows:

[1] "SIJ 227 ends with the expression wwjm ʿl hbb, not wwjm ʿl hbb wʿl (y)tm as read by Winnett. [2] In fact the words read by him as wʿl (y)tm belong to another text which is below the position of SIJ 227 on the same rock [3]but which he has not attempted to translate. [4] This text, to which the present writer has given the number SIJ 227a, is not a good copy but appears to read: l bs [according to the correction on p. [iii]] h()[h]r wwgm ʿl hrt wʿl dtm, 'By BS is the [...] and he grieved for HRT and for DTM'. [5] Note that the reading of the last name as DTM is quite certain although the stance of the d is reversed. [6] Winnett reads this name as (Y)TM, [7] and as a part of SIJ 227, without any apparent justification" (p. 189). The divisions are mine.

It should be strongly emphasized, first of all, that Clark does not refer to JaSVW (1967) which contains the complete study (pp. 164-166) "of the whole complex of graffiti reproduced by WiSIJ, p. 40, bottom; three of them are not mentioned by the editor and the end of a fourth one is not deciphered" (p. 164); the 3 texts not mentioned by the editor are Wi 224 bis, ter and 227 ter, the 4th one being Wi 226.

Ad 1 - Clark's statement contains 3 errors, viz. there is only one w instead of 2; Winnett reads "(w)wgm" instead of "wwgm;" and the name is hbr (cf. JaSVW, p. 164) instead of "hbb."

Ad 2 and 7 - This is erroneous because the "apparent justification" for joining the 6 letters to Wi 227 is evident: the form of the last letter of those 6 letters is much closer palaeographically to that of the 2 other m's of

Wi 227 than to that of m of Wi 227bis.

Ad 3 - This assertion is correct, but the text had already been deciphered 12 years earlier; cf. JaSVW, p. 166: Wi 227bis.

Ad 4 - Clark's decipherment of Wi 227bis contains 5 errors: his "⌈h⌉" is h; his "wj" of "wwjm" does not exist and must be put between brackets; his "r" of "hrt" is l; and his "t" of "dtm" is h, as already pointed out by JaSVW, p. 164. Finally, Clark's reading of the text includes an unusual phraseology, viz. a pericope "l- ... h- To X ... belongs this Y" followed by the wšm pericope. Clark does not seem to be aware of the irregularity because he does neither mention it nor provide the reader with a parallel.

Ad 5 and 6 - The reading of d of dtm is certain; the correction was already published in JaSVW, p. 164. The stance has nothing to do with the reading.

Summarily, as far as the decipherment is concerned, Clark does not mention WiSIJ's error in his reading of the initial name of the text he discusses; he endorses WiSIJ's erroneous reading of hbr as "hbb;" and, finally, he not only endorses WiSIJ's restoration his "(w)," but he even considers the letter as an epigraphical fact. In brief, the 10 lines of Clark's argumentation implies a waste of time for the reader, and JaSVW's study of the whole complex is maintained.

d - The "Index of drawings" (pp. 494-495).

The list of drawings is manifestly incomplete. There should have been entries for symbols (nos. 583, 603 and 1030) as well as for wasms (e.g., nos. 82, 310, 531, etc.).

The division of "animals and birds" (as if "birds" were not "animals") and "people" (p. 494) leads Clark to 2 duplications.
"Horse and rider" of the 1st list becomes "horseman" in the 2nd; and the list of references of the 2nd adds "Fig. 18" to that of the 1st.
"Horse with rider, horse on halter held by man" becomes "horseman, with another man holding horse by a halter" in the 2nd list.

In the series entitled "people," "Fig. 18" is listed twice, once under "battle scene" and, 3 lines below, under "horseman" (see above), and the drawing of a human figure of his no. 600, which actually is no. 600a, is not listed under "human figure."

The drawings are sometimes mentioned
in both the commentary and the index; e.g., nos. 178, 259, 309, etc.;
in the index only; e.g., no. 268 (= fig. 18; cf. above), etc.;
in the commentary only: nos. 426 and 600;
in neither place: nos. 95, 1029, 1160, 1177 and 1187.

No. 23 is a special case. The commentary indicates "a drawing of a camel and its calf" (p. 173). But, the number is not to be found under "camel and calf," but under "camels" (p. 494).

No. 1192 is even more peculiar than no. 23. P. 441 states that "a drawing of what may be a horse or an onager accompanies" "Nos. 1191 and 1192" although the facsimile makes it certain that the animal belongs to no. 1192. Then, no. 1192 alone, not "1191 and 1192," is listed on p. 494 not under "horse" - there is no entry for "onager" - but under "unidentified animals" (p. 494).

——Many texts are accompanied by the symbolic set(s) of several strokes, and the "seven strokes" series only is listed on p. 495 and [viii] for some additions. But the presence of 2 or more sets of strokes is never pointed out.

Sometimes those 7 strokes are mentioned in the index only; e.g., nos. 2, 341, 455, etc. Note that in this last case the introduction to the text speaks of "dots" (p. 278) instead of strokes. But the text is duly listed under the "strokes" caption.

Clark fails to mention the following particularities.
a - seven strokes in no. 104 (no comment in the commentary and not listed in the index): the "seven" count must include the line of the cartouche which supports 4 strokes and crosses the remaining 2; thus 7;
in no. 110 (no comment in the commentary and not listed in the index): the 1st stroke is crossed in its center by another short one and is followed by 5 more strokes; thus 7.
b - five strokes in no. 452 (the commentary speaks of "dots" and not listed in the index): the series is composed of 5 vertical strokes; e.g., CIS 958+959.
in no. 644 (no comment in the commentary and not listed in the index): the 4 vertical strokes are crossed in their center by a long horizontal stroke (as in no. 110a); thus 5.
c - nine strokes in no. 1097: 7 vertical strokes crossed by 2 horizontals (not listed on p. 495); cf., e.g., Wi 207 where the 2 horizontal lines are located on the extremities of the vertical ones, thus making a rectangular design.
d - ten strokes in no. 1161 (no comment in the commentary and not listed on p. 495): 7 vertical strokes crossed by 2 horizontal lines and resting upon another.
e - seventeen strokes in no. 1103a (not listed on p. 495 and no comment in the commentary): 16 strokes resting on the line of the cartouche.

On the one hand, Clark makes full use of a crossing stroke to arrive at the number of 7 in no. 110a (instead of "109" listed on p. 495): a long stroke crosses 6 shorter ones in their center.

On the other hand, he discards the same long transversal stroke in no. 1048 (listed on p. 495); thus, 8 strokes. Furthermore, Clark fails to mention on pp. 414 and 495 that there are 2 sets of 8 strokes each accompanying the text.

He reiterates his illogical elimination of the crossing line(s) in the following cases which are all listed on p. 495 as having only 7 strokes. In all those cases, with the exception of nos. 1 and 31, the commentary does not refer to the presence of any stroke.
a - In no. 1193, there are 3 sets (not specified on p. 495) of 7 strokes resting upon the line of the cartouche; thus, 3 x 8; cf. a similar case, e.g., in Wi 40.
b - In no. 1187, 5 of the 7 strokes are crossed by the line of the cartouche; thus 8 strokes; cf. also WH 2487, 3644 and Wi 617.
c - In no. 1051, there are 3 sets of strokes:
one of 7 lines more or less parallel to the long sides of the cartouche, 4 strokes are inside the cartouche and 3 outside;
one of 10 strokes: 8 almost perpendicular to the length of the cartouche and inserted between the last 2 lines of the above-mentioned set;
one resting outside the last line of the 1st set of lines: 24 + their support; thus 25.

d - In no. 1033, 11 (not "seven" on p. 495) strokes crossed or supported by the l
ne of the cartouche; thus 12 strokes.
e - In no. 796, the last of the 7 strokes is appended to the line of the cartou
thus 8 strokes.
f - In no. 378, 7 strokes crossed or supported by the line of the cartouche; thu
strokes; cf. HaCH 194 and LP 241 where the 7 strokes hang from th
horizontal one. In WH 2488, the extremities of 5 vertical stroke
are joined together by 2 horizontal stokes (thus 5 + 2) and the
le is crossed by the line of the cartouche; thus 7 + 1.
g - In no. 31, the commentary speaks of "two groups of seven short strokes which
are joined to the enclosing line" (p. 175). There is only 1 group
11 strokes resting on the line of the cartouche; thus 12 strokes.
The other set belongs to no. 32. This text is not listed on p.495.
h - In no. 2, the text is engraved between 2 sets of 7 strokes each.
i - In no. 1, the commentary states that "seven strokes accompanying the beginnin
(p. 164) of the text. But there are 3 sets of strokes:
outside the cartouche, 7 strokes inserted between 2 other lines, eac
one connecting 4 strokes on a different side; and one of th
se 2 lines belongs to the cartouche; thus 9 strokes;
inside the cartouche, there are 2 more sets of strokes contiguous t
each other: the largest one to the left: 8 horizontal stroke
crossed or supported by 3 vertical lines; thus 11 strokes; th
same number of strokes is also found in CIS 2558; and
the smallest one: 5 vertical lines with a shorte
horizontal one; thus 6 strokes; the same amount of strokes i
also found in Wi 96.

Note also that 3 strokes only are found in WH 2838, and 4 in a geometriacl de
sign in CIS 4146.

Although remaining the most favored series, the set of 7 strokes is not ex-
clusive of any other combination and often is the basis of a more numerous assem-
blage.

——The "seven dots" are also listed on pp. 494, 495 and [viii] with one additio
Here again, the index does not mention if or where there is more than 1 set of 7
dots.

Although mentioned in the commentary and the index (no. 897), the dots are more
often listed in the index only; e.g., nos. 426, 688 (on p. 494, correct "668" to
688), 699 (on p. 494, correct "689" to 699), etc.

In no. 205 (no mention in the commentary, but listed on p. 495), there are 2 sets
of 7 dots each.

In no. 559: the introduction to the text notes that "two series of seven dots" con
nected with nos. 559 and 560. But there is only 1 set of 7 dots on the
facsimile, and it belongs to no. 559.

In no. 1181, cf. below.

——Many texts are enclosed inside a cartouche, but the cartouche is not to be
found in Clark's list of drawings (pp. 494-495). The word "cartouche" is someti-
mes used by Clark (no. 495). More often, however, he uses an expression with the
word "line" (nos. 1, 23, 31, 296, 1031, 1146 and 1181). But in most of the cases,

he simply fails to mention its existence, whether it is complete or not (e.g., nos. 77, 95, 104, 300, 305, etc.).

16 - Bibliography (pp. 496-510).

There are so many irregularities and errors in the 14 1/2 pages of the bibliography that the reader can hardly believe that such a confusion is possible.

Clark's way of telescoping several editions of the same publication under the date of the last one (cf. G. Ryckmans, "Les religions arabes préislamiques"... on p. 507; in l. 3, correct "534" to 533) without even giving the date of the 1st, explains to a certain extent his gross error of attributing to E. Littmann the volume published by J. Euting himself in 1896 (p. 503; in Clark's transliteration of the title, correct "Innerarabien" to "Inner-Arabien").

The mention of the series which a particular volume belongs to, is sometimes put between parentheses (e.g., F.V.Winnett's 1937 book on p. 509) and sometimes it is not (e.g., F.V. Winnett - W.L. Reed's 1970 book on p. 509). Sometimes, however, the mention of the series itself is wanting (e.g., A. Poidebard's 1934 publication on p. 506).

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The reader notes Clark's illogical attitude in the following cases.

a - Why does A. Caquot's review of T. Fahd's volume have a special entry on p. 497 instead of being listed as a review of the book on p. 499?
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d - In no. 1033, 11 (not "seven" on p. 495) strokes crossed or supported by the li
ne of the cartouche; thus 12 strokes.
e - In no. 796, the last of the 7 strokes is appended to the line of the cartouc
thus 8 strokes.
f - In no. 378, 7 strokes crossed or supported by the line of the cartouche; thus
strokes; cf. HaCH 194 and LP 241 where the 7 strokes hang from th
horizontal one. In WH 2488, the extremities of 5 vertical strokes
are joined together by 2 horizontal stokes (thus 5 + 2) and the w
le is crossed by the line of the cartouche; thus 7 + 1.
g - In no. 31, the commentary speaks of "two groups of seven short strokes which
are joined to the enclosing line" (p. 175). There is only 1 group
11 strokes resting on the line of the cartouche; thus 12 strokes.
The other set belongs to no. 32. This text is not listed on p.495.
h - In no. 2, the text is engraved between 2 sets of 7 strokes each.
i - In no. 1, the commentary states that "seven strokes accompanying the beginnin
(p. 164) of the text. But there are 3 sets of strokes:
outside the cartouche, 7 strokes inserted between 2 other lines, eac
one connecting 4 strokes on a different side; and one of th
se 2 lines belongs to the cartouche; thus 9 strokes;
inside the cartouche, there are 2 more sets of strokes contiguous t
each other: the largest one to the left: 8 horizontal stroke
crossed or supported by 3 vertical lines; thus 11 strokes; th
same number of strokes is also found in CIS 2558; and
the smallest one: 5 vertical lines with a shorte
horizontal one; thus 6 strokes; the same amount of strokes i
also found in Wi 96.

Note also that 3 strokes only are found in WH 2838, and 4 in a geometriacl de
sign in CIS 4146.

Although remaining the most favored series, the set of 7 strokes is not ex-
clusive of any other combination and often is the basis of a more numerous assem-
blage.

——The "seven dots" are also listed on pp. 494, 495 and [viii] with one additio
Here again, the index does not mention if or where there is more than 1 set of 7
dots.

Although mentioned in the commentary and the index (no. 897), the dots are more
often listed in the index only; e.g., nos. 426, 688 (on p. 494, correct "668" to
688), 699 (on p. 494, correct "689" to 699), etc.

In no. 205 (no mention in the commentary, but listed on p. 495), there are 2 sets
of 7 dots each.

In no. 559: the introduction to the text notes that "two series of seven dots" co
nected with nos. 559 and 560. But there is only 1 set of 7 dots on the
facsimile, and it belongs to no. 559.

In no. 1181, cf. below.

——Many texts are enclosed inside a cartouche, but the cartouche is not to be
found in Clark's list of drawings (pp. 494-495). The word "cartouche" is someti-
mes used by Clark (no. 495). More often, however, he uses an expression with the
word "line" (nos. 1, 23, 31, 296, 1031, 1146 and 1181). But in most of the cases,

he simply fails to mention its existence, whether it is complete or not (e.g., nos. 77, 95, 104, 300, 305, etc.).

16 - Bibliography (pp. 496-510).

There are so many irregularities and errors in the 14 1/2 pages of the bibliography that the reader can hardly believe that such a confusion is possible.

Clark's way of telescoping several editions of the same publication under the date of the last one (cf. G. Ryckmans, "Les religions arabes préislamiques"... on p. 507; in l. 3, correct "534" to 533) without even giving the date of the 1st, explains to a certain extent his gross error of attributing to E. Littmann the volume published by J. Euting himself in 1896 (p. 503; in Clark's transliteration of the title, correct "Innerarabien" to "Inner-Arabien").

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b - Why is F. Praetorius' contribution listed on p. 506 not described as it is, viz. the review of J. Halévy's volume containing the separate papers printed

in 1877, 1881 and 1882 which are listed on p. 500? Why is F. Praetorius' review not mentioned where it should be, on p. 500?

c - Why is A. Jamme's lengthy review of HaAIC not listed where it should be, on p. 501? Why is the title of that review nos listed on pp. 501-502?

d - The texts JaS 16-180 are mentioned at the occasion of the listing of the papers where they were published. Why does Clark not do the same for JaS 181-188 and 189-190?

The bibliography is incomplete. Here follow 3 examples. The reader does not find the mention of A.F.L. Beeston's paper on "A Safaitic Hunting Scene" in BSOAS, 16 (1954), p. 592. Clark may be of the opinion that the paper is worthless; he should nevertheless have listed it. Also missing is G.L. Harding's paper on "A Holy Man of Dark Age Jordan and the Cairn which his Kinsmen Built and Inscribed" in The Illustrated London News, October 10, 1953, pp. 564-565. Is also wanting F. Praetorius' paper on "Bemerkungen über die Ṣafa-Inschriften," in ZDMG, 36 (1882) pp. 661-663. The last 2 papers are undoubtedly more relevant to Saf than, e.g., P. K. Hitti's book (p. 501).

17 - Photographs (pl. 1-10) (cf. above, p. 8).

The 30 photographs printed 3 per plate follow immediately the facsimiles. The 1st six represent various sites.

Most of the photographs representing inscriptions, photographs nos. 7-30, do not allow the checking of all the letters even when they are enlarged to be 13 x 18 cm. Photograph no. 14 is the clearest of them all; yet, the checking of all the letters remains impossible, and the photograph shows with undeniable clarity that all the letters of the facsimiles of nos. 410-411 (p. 545), without any exception, are inaccurate reproductions of those that can be seen on the photograph. The consequence of such facts is that not only the facsimiles but also all the letters of the tableau of pp. 70-71 have no palaeographical value. Photographs nos. 9, 10, 12 and 13 are practically useless.

The photograph numbers of Clark's collection are given on pp. 480-493. What is the purpose and/or the rationale of that kind of information since the photographs are not on the market? I did not find any address where they could be purchased. If such is the situation, it is of no importance to the reader to know that there are 232 black-and-white negatives, 516 color slides, and 61 inexistent photographs affecting 76 texts. Nevertheless, the reader does not understand how it is possible for the same black-and-white negative, "B26," to cover both no.600 of "Site H" (p. 487; facsimile on p. 554) and no. 1003 of "Site O" (p. 492; facsimile on p. 578)? Some explanation is also needed in the case not only of the color slide "24/16" with both nos. "1125-1133" and "1143-1144" (p. 493; facsimiles on pp. 585 and 586, respectively), and also of the black-and-white negative "J20" which covers nos. "78+78a," "81-82" and "127-128" (p. 481). These quotations raise the following question: what is the meaning of the addition sign + used in "78+78a" and "104+104a," the only 2 cases on pp. 480-493, since the 4 texts are edited separately? Could it be a mere typing mistake?

It would be interesting to know how many tracings, already inaccurate because of Clark's carelessness, represent letters distorted by the photographs themselves. This happens when the longitudinal axis of the lens is not perpendicular to the surface to be photographed; e.g., no. 1 on photograph no. 7. Such is also the case of nos. 476 and 477 which "are on different faces of the same stone" (p. 284). Yet, their facsimiles (p. 549) were made from a single photo-

graph because they have the same scale in common. Clark has 2 color slides of nos. 476 and 477, viz. "6/18,19" (p. 486). Are these 2 slides almost identical? Which one is the best?

x^x_x

Clark summarizes his own work stating that "the study of these [= inscriptions] had added significantly to our knowledge of the history, languages and way of life of the people of the area" (p. iiibis). This bombastic statement only proves the author's confused mind and is intended to throw dust in the reader's eyes.

History. - In the 5th section of his "part one," entitled "The Safaites in history" (pp. 85-111), Clark utilizes 3 texts of his collection, viz. nos. 628 (p. 93), 661 (p. 93) and 957 (p. 102), for "a possible reference to the [Nabataean] ruler Rabbel I or II," " an indication that a Nabataean was present in the desert with the Bedouin, perhaps as an envoy, an exile, a trader or something similar" and the title "hmlk." Since such data would not be new in Saf and involve minor details, how could such minutiae justify the adverb "significantly"?

Even were Clark's reading of no. 628 accepted, what proof does he have - he gives none - that that rb'l might be a Nabataean king? But Clark's reading is unacceptable (cf. below).

In no. 661, even Clark's decipherment puts the last letter between brackets, "[y];" so, even his reading of the text is doubtful; cf. below.

There is no "king," Nabataean or other, in no. 957; cf. below.

None of the 3 texts referred to by Clark has any historical value or implication.

"Languages." - The word is yet another example of Clark's confusion of the singular and the plural, as he correctly speaks of "the Safaitic language" on p. 112. His section 6 entitled "Notes on orthography and grammar" (pp. 112-124) is marred by so many inaccuracies and errors (cf. already above, pp. 18-19; several other questions are discussed below) that every single statement must be carefully scrutinized.

"Way of life of the people of the area." - The contribution of any text to a better knowledge of the Saf way of life is distorted by any irrational approach but especially by a frame of mind capable of devising the aberrant novelties pointed out above (p. 17) and the numerous confusions and contradictions listed in this review.

The significant result of Clark's study is to show a definitively negative method of handling a collection of Saf texts, the characteristics of which, confusion, contradiction and abnormality, are so consistent that even the simplest of the inscriptions has to be checked ... unfortunately on his palaeographically inaccurate facsimiles and all too rarely on some good photographs.

F - The most important texts of the ClAS collection.

The 3 most important texts of the ClAS collection were mistreated by Clark; they are:

no. 300 with the mention of a new form of the divine name rḍ', no. 508 with an unheard-of onomastical information, viz. the name tlmt; no. 895 which is Tham and not Saf.

F - The final text of the UMI copy.

The copy from University Microfilms International, received last September 27, dates from "1983" (p. A) and lists the thesis as "Ph.D. 1980" (p. C). It was immediately evident that the copy deposited at the Bailieu Library of the University of Melbourne (cf. above, p. 2) had been revised and the whole beginning reshuffled.

Bailieu Library copy	UMI copy
p. i: front page	same
pp. ii-iii: "preface	pp. i-iv: "addenda and corrigenda" it was removed
p. iiibis: the unmarked page	pp. ii-iii: "preface"
pp. [i-viii]: "addenda and corrigenda"	pp. iv-vi: "table of contents"
pp. iv-vi: "table of contents"	p. vi: "list of maps"
p. vi: "list of maps"	

The novelty of the new order is the disappearance of the unmarked p. iiibis. The addition of the page to the original text and its removal from the final text remain - of course - unexplained and the reader does not know how to understand both phenomena. He does not understand either the reason behind the change of order of the preface and the "addenda and corrigenda." But, here again, he is faced with the abnormality already denounced above (p. 7), of a series of 4 pages inserted inside another without any differenciating symbol; viz. pp. i, i-iv, ii, iii, etc. As I have done above, each number of the disrupting series is put between brackets for easier reference; thus, pp. i, [i-iv], ii, iii, etc.

As far as the "Addenda and corrigenda" is concerned, it is, here again, inconsequent confusion that presided over Clark's handling of them. The only consequent attitude is noted in the question of the 5 corrections of facsimiles: all of them are reported on the plates.

Five corrections of text were simply canceled without leaving any trace; viz. p. [i]: "p. 77. For Rum read Ramm."

p. [ii]: "p. 135. Note 6. For 'Sacrafice' read 'Sacrifice." The error remains in the final text.

p. [iii]: "p. 169. No. 12. For ʾhd/ʾHD read ʾhd/ʾHD and delete the following comments." The 2 corrections of names were reported but "the following comments" were reinstated. Clark was probably forced to do it in order to avoid creating a wide empty space of 6 lines in the center of the page. Another empty space corresponding to 2 erased lines is seen on p.403; Clark should have moved the last 2 lines upward to make the gap less conspicuous.

p. [iv]: "p. 191. For 'the reading 'he yearned' ' read 'the rendering 'he yearned' '." Here again, Clark should have moved the 2nd half of the commentary to fill the gap caused by the removal of the phrase which follows the above-listed unreported correction.

p. [iv]: "p. 195. No. 194. For 'this unfortunate fever/madness' read '-----(?)'. After 'misfortune, adversity'.' add 'Here mʾdd appears to be a verb. No translation can be suggested."

Twenty-five corrections could very easily have been reported in the text; they were simply printed among the "addenda and corrigenda."

p. [i]: p. 193, no. 89; p. 195, no. 95; p. 196, no. 96; p. 200, no. 107 (twice);
p. [ii]: p. 205, no. 131; p. 206, no. 139 (twice); p. 214, no. 190; p. 238, no. 290; p. 241, no. 300; p. 245, no. 318 (twice);
p. [iii]: p. 259, no. 381; p. 268, no. 419; p. 277, no. 442; p. 279, no. 451; pp. 318-319, no. 628 (twice); p. 326, no. 661;
p. [iv]: p. 385, no. 939a; p. 388, no. 954; p. 395, no. 981 (twice); pp. 505 and 508.

The wording of several corrections was revised.

	First redaction	Final text
p. [i]:	"p. 22 read 'one would have expected A. Jamme to have published those photographs.'"	"it is unfortunate that Jamme has not published those photographs."
p. [i]:	"p. 90 as there are a number of inscriptions which refer to the Nabataeans.' (However, see further comments on p. 93, below)."	"as some texts mention the Nabataeans (but see below, p. 93)."
p. [ii]:	"p. 121. Delete 'In the present collection ----a suitable subject.'" The whole text reads as follows: "In the present collection it occurs in the expression wdtʾ mdbr fhrt fhlt slm. It is unlikely that the initial f here is a conjunction as the word hrt would then be a verb in the feminine form without a suitable subject."	"In the present collection it does not occur."
p. [ii]:	"p. 130 derived from a North Arabian context.'"	"derived from an Arabian context."
p. [ii]:	"p. 130 [instead of 131] Also, delete 'For Fahd's interpretation ----- local name.'" The whole text was "For Fahd's identification to be justified we would need to assume that the range of Jebel Shara took its name from the appellation of the Babylonian Hadad, rather than being a purely local name.'"	"This epithet is simply a derivation from the name of the range of Jebel Shara, being a purely local name."
p. [iii]:	"p. 181. No. 58. Possibly read this as two texts: 'By ŠDDT son of KHL. By J'L son of KHL.'"	"It may also be that this is to be read as two texts..."
p. [iii]:	"p. 190. No. 82. For '----security! and [death] caused [him] to grieve' read 'security and pasturage----'."	"security and pasturage (...?)."

Some changes in the wording of the "addenda and corrigenda" are so minimal that the reader doubts of their worthiness.

	First redaction	Final text
p. [i]:	"p. 82, note 37 and J. Ryckmans' review of this work."	"and the review of this by J. Ryckmans."
p. [ii]:	"p.112 which was derived perhaps."	"which perhaps was derived."

There are 3 special cases.

p. [ii], no. 213 (already on p. [v] of the 1st text): a different reading is suggested, but the reader will never know how Clark translates his new wording.

p. [ii]: "p. 134. For 'repay evil' read 'requite (evil?).'" AND p. [iv]: "p. 196, No. 98. For 'repay evil'.' read 'requite (evil?)'." The 1st correction was reported in the final text, except for "(evil?)!' which became "(evil)." The 2nd correction is to be found on p. [i] of the final text. It was much easier to report the 2nd correction than the 1st. But it is just the opposite that happened. It is precisely because of the lack of space that both the question and quotation marks are missing on p. 134. The typist should have used the half-space to make more space available.

p. [v] of the 1st redaction, p. 211, no. 166 has this: "For bnsh/BNŠRH read bnsrh/BNŠRH." In this text, the names in capital letters should not be italicized. On p. 211 of the final text, only half of the 1st correction was reported; the name still reads "bnsh."

Many inaccuracies already found in the 1st redaction still remain uncorrected in the final text; some of them were listed above, p. 37. Here follow a few more: "sud-semitiques" (pp. xii and 506), but "Sud-Sémitiques" (p. 138); "fur" instead of "fur" under ZFPE (p. xiii);

p. 79, note 1: "7è" instead of "7e;" p. 500 has "7th;"
note 6: "Révue" instead of "Revue" (p. 500);
p. 84, note 59: "See also Sab - - - (Sab.)." There is no justification for repeating "Sab;"
p. 137, note 38: "Supplement" instead of "Supplément."

The reader may also expect minor changes here and there in the final text, such as, e.g., p. 82, note 37: "JS 27 et al.." became "JS 27 etc..;"
p. 96: "Minaeans and, even" became "Minaeans and even;"
p. 121: "likewise uncommon" was changed to "somewhat uncommon."

All photographs are unusable, each of them being a dull, grayish patch of about 7.15 - 7.4 cm wide. A few letters can be seen on photographs nos. 8, 21, 22, 24 and 28.

H - The texts.

CIAS 1 (pp. 164-166 and 516).

Photograph no. 7 does not allow the reader to safely check all the letters. -- The long commentary does not mention the Ar name engraved immediately above the beginning of the text and which may be read as "Ḥâmid" (cf. Vocabulaire destiné à fixer la transcription en français des noms des indigenes, Alger, 1895, p. 150B: "Hamed."

The pericope of the text is read by Clark as follows: "wwqᶜ wẓll ᶜl ḥr fmnᶜt wẓllt dᵓnh ḫbst ᵓl slm and he stopped in the night and sheltered (here) against the heat; and an enclosure restrained and sheltered his sheep until deliverance."

1 - wqᶜ is related by Clark to "Ar. waqqaᶜa, 'to halt during the night, to rest'" (p. 165). No reference is given as to where he picked up his informa-

tion. It has to be HaAF (p. 887B). But Clark's "to rest" corresponds to HaAF's "to be at rest (camel)." Furthermore, the translation "he stopped in the night" (pp. 164 and 476) becomes "he halted" (p. 165, l. 2 in the commentary of the text). Therefore, Clark considers as synonymous "to stop in the night" and "to halt"! The choice of "to halt" is aimed at rendering his story more palatable. However, Ġayûrᵓil, the author of the text, speaks of ẓll "to shelter" himself and his dᵓn "sheep;" and these 2 actions appear to be a consequence of wqᶜ. It is a "lapalissade" to state that no shepherd in his right mind "stops in/during the night" to "shelter." And it is another evidence that no shepherd takes his sheep out "in/during the night." But, although he does his very best to give his reader the impression that he knows the bedouin exceedingly well, Clark does not even know the preceding facts. Finally, the reader can hardly understand why Clark did not refer to SaAAL where he would have found that the 3rd meaning of waqaᶜa, 2nd form, is "to alight, halt" (p. 1226B) so as not to embroil himself in the question of "in/during the night." Unfortunately, SaAAL is not one of his favored dictionaries and is not listed in his bibliography (p. 507).

Clark's argumentation on wqᶜ of Michigan 3 cannot be adequately described; it is a mixture of irrationality, illogism, dishonesty and plain ignorance.

a - Clark states that "it seems most unlikely that the author [of the text] would record that he 'fell'," which is my translation of wqᶜ. That a Saf would record his fall is not at all more "most unlikely" than to state that gls he sat" (mentioned at least twice in the CIAS collection), bn he stopped (very often; cf. also, e.g., CIAS 318; how could an author engrave a text without stopping?), ltm he was struck (JaS 144), ngᶜ he was afflicted (e.g., JaS 147), rᶜb he was frightened (LP 769), and especially to affirm nothing more than this: lzbd wqrṭ tby (CIS 2797) By Zabad, And Taby has farted [here]. And this verb is found elsewhere; e.g., in Saf WiTh 41 = 42 which reads as follows: lgrm bn hld wqrṭ By Garam, son of Ḥâlid. And he farted [here]" (cf. JaRWiReAR, p. 525A).

b - Clark's translation of fhll wwqᶜ of Michigan 3 is "and he encamped and he stopped for the night (here)" (p. 165).
The reader notices 1st of all the sneaky change in Clark's translation of wqᶜ. In his no. 1, wqᶜ was translated as "he stopped IN the night;" but here it became "he stopped FOR the night" (the capital letters are mine). -- The 2 verbs are in the wrong order: one has first to stop before encamping. -- It is also a tautology: how could the author encamp without stopping and if "he stopped for the night," he most certainly will make camp.

c - Clark translate dᵓl slm as "of the tribe of SLM" (p. 165); I had translated it as "of the clan Salam." Clark's translation is introduced by "we should probably read (p. 165). Yet, he spent many lines on pp. 145-147 to break into an open door by stating that the precise meaning and value of the word ᵓl of dᵓl (cf. above, p. 21) is vague as far as the size and importance of the social unit it represents. That is precisely what my translation of ᵓl of dᵓl implies, viz. ᵓl + a poorly attested name, a "clan," and ᵓl + a well-attested name, a "tribe." Yet, in spite of the evidence to the contrary, he gives all credit to G.L. Harding and would impose his uniformized system to dᵓl slm.

d - Clark states that "from the available photograph it was not possible to make out the correct reading of this word and hence to confirm either Jamme's or Worrell's reading" (p. 165). What does he mean by "the available photograph"? At any rate, his statement is plain dishonesty or voluntary blindness. The letter ᶜ is a large ellipsis in the axis of q and unconnected to any-

thing. The difference between ʿ and ġ is staring in the onlooker's face because there are 2 ġ's not far to the left of ʿ. Clark's phantasies concocted about wqʿ are waste of paper and wqʿ he fell provides a good, plausible explanation why the author did not keep on going and had to shelter himself and his sheep.

2 - ẓll ʿl. - The reader finds the following information in the lexicon (p.473):

"ẓl, v., to overshadow, 460, (yẓl).
ẓll, v., to shelter, 1.
ẓlt, n., abode, shelter, 378, 901.
ẓllt, n., shelter, 313."

a - Two important remarks are immediately in order. Clarks fails to note that the verb in no. 1 is found both in the masculine, ẓll, and in the feminine, ẓllt. -- Neither his commentaries nor his lexicon indicate that his translation of the verb, either ẓl or ẓll as "to overshadow" and "to shelter," come from the 2nd form of ẓalla, the 1st meaning being "to pass, spend (the day)" (cf. SaAAL, p. 522A). In his lexicon, however, he sometimes indicates the form of the verb; e.g., "slm, v.2nd form" (p. 472).

b - For nos. 378 and 460, cf. below.

c - The forms of the 2 groups, ẓl/ẓll and ẓlt/ẓllt are discussed on p.116. The result of the 14 lines devoted to the subject is surprising. Clark starts by repeating W.G. Oxtoby's rule on Saf not writing the doubled unvocalized consonants. That imaginative rule is nothing more than a marked preference because of hl = hll being one of the most frequently verbs used in Saf, and the fact remains that Clark gives either one the very same meaning (p. 471). On p. 116, Clark claims that "as regards verbal forms such as hl and hll, or ẓl and ẓll, the doubled form is clearly the second form of the verb" (the underlining is mine).* He does not seem to understand the words he uses. Two pages later, p. 118, where he officially deals with the verbal forms, he states that "a second form verb appears to occur in text No. 316 (slm). It may occur elsewhere also but this form is generally difficult to detect." Therefore, his assertion "the doubled form is clearly the second form of the verb" had disappeared in the thin air!!!

d - Clark claims that "LP 412 provides an interesting parallel for" his interpretation of ẓll ʿl hr (p. 165).
The central part of LP 412 reads as follows: wwgd htt ʾhh fẓll ʾht ʿl ʾhh (cf. also LiSI, p. 110). Clark translates fẓll ʾht ʿl ʾhh as "and he provided shelter for a sister against her brother." What a touching story!
The 1st part of the pericope means and he [= the author] found the writing of his brother, and this should normally be followed by the author's manifestation of sorrow and grief. But Clark translates the 2nd part as "and he provided ... her brother." Such an addition is very inappropriate, quite unexpected and totally unexplainable and all the more so because the subject of ẓll being the author of the text, the personal pronoun -h should normally refer to him. Also there is no reason why ʾhh repeated twice should not refer to the same person. Furthermore, why should a woman intervene? Why is she not called simply mrʾt woman (e.g., WH 300; but wife in CIS 4768) as she should because the writer is apparently not a relative of her? Moreover, the meaning of ʿl is not "against" but "on, upon, above, over." Finally, Clark sweeps under the rug - provided he is aware of it - JaSN, p. 88, note 147, where the whole pericope is explained: LP 412 = 1038, a copy which has ʿṯt instead of ʾht, and this reading makes it possible to avoid all the objections mentioned above. This was the reason why I translated the pericope fẓll ... ʾhh as and he was cloaked by distress [and] has cried out for his brother. This is a perfectly suitable and quite expected pericope.

3 - The word immediately after wẓll ʿl is read as "hr heat" by Clark (pp. 164-166 and 471). The photograph, however, shows that Clark has joined together 2 letters, r and n into a r of a most unusual form; the very thin line uniting them is very far from having the width of the tracing of both letters and can easily be a simple scratch of the stone. hrn = ḥrrn in CIS 2307, who refers to Ar ḥarrūn, a plural form of ḥarrat. Even were the word hr to be read here, the translation of the text would not be affected, ḥarr being another plural form of ḥarrat.

4 - The word following immediately dʾnh is read by Clark as "ḥbst" and translated as "enclosure." The difference between s of slm and the 3rd letter of this word makes it certain that it is k; thus ḥbkt; cf. Ar ḥibāk "an enclosure for cattle" (cf. LaAEL, p. 503C). The Ar root ḥabaka "to bind, tie" describes only half of Sab ḥbkt because the latter was intended not only to mnʿ protect but also to ẓl shelter. Thus, ḥbkt had to be some kind of covered corral.

5 - ʾl slm is translated by Clark as "until deliverance." The 7 1/2 lines of his commentary are worth reproducing:

"The preposition ʾl has been used here in a temporal sense, as in LP 353, the only other example of such a usage. A. Jamme's reference to a preposition ʾl, meaning 'to', in LP (4) and 361 must be discounted. In LP 361 this word is a noun, with the meaning 'tribe, clan'. Jamme would restore the word ʾl in LP 4 on the basis of LP 361 but such a restoration is unjustifiable in this instance, as the word does not appear on the facsimile (see JaSN, p. 63, Note 70)" (p. 166).
Such assertions are an outstanding example of Clark's reasoning, viz. a simplistic approach to the texts, a cynical partisanship, and the misunderstanding of the words he uses.

a - He understands ʾl in a modal sense, not "temporal," as in LP 353.

b - He sweeps under the rug LiSI's statement (p. 298A): "ʾl prepos. (ʾilā) 'to; until' 353. 1135. 1190." The last 2 references, LP 1135 and 1190, are not listed on p. 478B, among the "previously published inscriptions for which new or emended readings have been suggested" (p. 477). Therefore, without discussing them, Clark rejects LiSI's interpretations. The partisanship is evident: he fails to inform his reader of the implications of his silence. For the 2 texts, cf. below.

c - As to LP 4 and 361, here follows the development of the reasoning behind JaSN for the sole benefit of the reader.
My text has "(ʾl)," which is not restored, as Clark puts it, in which case it would have been written "[ʾl]." The reading of ʾl comes from the letter ṯ of the facsimile. The pericope snt mrq qbr ʾl ʿwd of LP 361 is a perfect parallel of that of LP 4, viz. snt mrq nb (ʾl) ʿwd.
With his simplistic mind, Clark sees in ʾl the word clan, tribe in the same way that b is the beginning of bn and bn are the word son of. The fact that ʿwd is well known as a tribe name does not necessarily imply that it has to be introduced by ʾl, as is the case, e.g., of CIS 2446 and 2577. Furthermore, the fact that ʿwd is a well-known tribe name does not eliminate the numerous texts where ʿwd is a personal name (e.g., CIS 4746, 4747, 4748); and in the CIAS collection, ʿwd is not attested once as a tribe (p. 469B), but is well mentioned as a personal name (p. 459B). Finally, Clark should have explained why the whole tribe ʿwd would mrq slip away? A verb, such as mrq "to leave quickly, slip away," when followed by a proper name, is a verb of direction and is normally followed by the preposition ʾl = ʾilā. The 2 pericopes may be translated as follows: the year {Qâbir / Nawb} slipped away {to / (to)} ʿAwîd (cf. JaSN, l.c.).

LP 4 is one of those texts that must have haunted Clark for he deals with it in 2 other places, viz. pp. 107 (note 42) and 192 (commentary on no. 82). It probably was too much for him to concentrate his study of the text in one place only.

P. 107, note 42, Clark writes this: [1] "A. Jamme ... gratuitously alters the ending of nbṯ to (ʾ)l, treating it as a preposition; [2] he reads snt mrḥ nb (ʾ)l ʿwḍ, ' the year Nawb has slipped away (to) ʿAwīḍ', a most unlikely reading. [3] He offers no justification for his revised reading."

Ad 1 and 3. - The affirmation of [3] summarized by the "gratuitously" of [1] is erroneous. The justification of my reading is clearly spelled out in my text, viz. "A similar pericope is found in LP 4," viz. similar to LP 361.

Ad 2. - How could the mention of a defection of an individual to another tribe be "a most unlikely reading"? Furthermore, my text has "ʿAwīḍ," not at all "ʿAwīḍ," as Clark copies it.

P. 192, commentary on no. 82.

The 10 lines of Clark's prose ends with this reference: "see above, p. 106, note 42." It is in fact p. 107.

The only worthy statement there is "the verb read by Littmann as mrḥ is in fact the well known mrḍ." Such an assertion witnesses to a dishonest frame of mind. Clark fails to inform his reader that the letter ḍ is on the facsimile; only the right half of the central circle is in stippling, the rest of the letter is clear. What is worse is that mrḥ is absolutely certain in LP 361, the text which provides the "similar pericope" to LP 4.

Clark's reason is valueless: the same argument has been used time after time in the past to correct a secured reading to fit preconceived ideas.

Clark's failure to give here or in the commentary on the verb in no. 424 (pp. 270-271) a single reference to the verb prevents the reader from knowing that the complement of mrḍ is always introduced by a preposition, either ʿl (Wi 78) or mn (e.g., CIS 4438). There would be no preposition here according to his own reading: "snt mrḍ nbṯ ʿwḍ;"and even Clark in all his imaginative impetuosity has no right to invent a new formula. For Wi 281, cf. below.

d - Clark's translation of the substantive slm as "deliverance" is a move concocted for the sake of his present argumentation.

Clark's lexicon (p. 472) lists "slm, n., deliverance, security" with reference to 9 texts. The word "deliverance" is found in the translation of one text only, the present no. 1; in the other 8 texts, he uses the word "security." Is it not manifestly illogical to mention the meaning of "deliverance" in the 1st place while relegating the word "security" in the 2nd when the 1st word is used only once and the other everywhere else? Finally, Clark sweeps under the rug that his "deliverance" is nowhere to be found not only in lexica of his bosom friends, E. Littmann, F.V. Winnett and W.G. Oxtoby, but also in the 3 Ar dictionaries listed in his bibliography.

The pericope of the text may be read as follows:

wwqʿ wẓll ʿl ḥrn fmnʿt wẓllt dʾnh ḫbkt ʾl slm And he fell and sheltered on the rocky tracks. Then, a covered corral protected and sheltered his sheep to safety.

The author of the text apparently had a fall the nature of which is not disclosed. Did he twist his ankle while walking? It seems to have been serious enough to force

him to an unforeseen halt "on the rocky tracks," a place which is not the best for a halt, but it is for twisting one's ankle. A temporary shelter had to be built for the author and his sheep had to be taken care of. It is interesting to note that the author does not claim having built the 2 temporary shelters himself.

ClAS 2 (pp. 166-167 and 516).

Clark reads the pericope as "wsʿdh rḏw and may RḎW help him!" Clark himself admits that "the expression wsʿdh rḏw is unusual" (p. 166) because the divine name should precede the verb,and the divine name should be introduced by h-. In his opinion, "this vocative particle may have been assimilated by the preceding 3m pronoun suffix" (p. 167). What is "unusual" is his interpretation of the pericope, not the text itself. He looks for difficulties where there are none (cf. above, p. 17) because of his facsination of the personal pronoun -h. The pericope is very simple: it suffices to separate h from sʿd and to add it to rḏw. According to the lexicon (p. 472), "sʿd, v., to help" is found in 13 texts where the verb belongs to an imprecative pericope. Clark indicates nowehere that sʿd is a 3rd form. He renders it once only as "may help" (here, the 1st mention of the verb), once only as "grant help"(no. 1163, the last mention of the verb) and everywhere else as "help" (e.g., no. 13). The translation of the imprecative pericope involving the verb ends with "!" in 6 cases (e.g., here) but the exclamation mark is wanting in the 7 remaining texts.

The pericope may be read as follows: wsʿd ḥrḏw And felicity, O Ruḍâ! sʿd, e.g., CIS 3416.

ClAS 23 (pp. 173 and 517).

Clark translates the verb ḥfr as "he dug a well." But there is in the text no mention of a well or of anything else that might have deen dug. The original meaning of Ar ḥafara is "to dig, excavate, or hollow, the ground, or earth" (cf. LaAEL, p. 600A), the addition of "well" is secondary, as is that of "grave;" cf. Ar ḥafir "sepulcrum; puteus, fovea" (cf. FrLAL, I, p. 401A); cf. also Lih ḥfr + a personal name, which means "to bury" in JsaT 427. Since a transitive verb has to have a complement, unless used in the passive voice, Clark's etymology is unacceptable. I suggest relating ḥfr to Ar ḥafara "to emaciate, render lean"(cf. LaAEL, p. 600A) and translating it as he was emaciated,

ClAS 30 (pp. 175 and 518).

The tracing of the 1st letter of the initial name cannot but be inaccurate because of the large dot added to the right of the center of the vertical stroke. Clark fails to mention the waam to the right of the text, which has the form of d with a curved tail. Cf. also below, the commentary on no. 32.

ClAS 31 (pp. 175 and 518).

The initial name is read as "ʾbd" by Clark who confuses b and r, the former being an angular V while the latter is composed of 3 short strokes making 2 angles. Thus, ʾrd ʾAradd; e.g., Field 1036. -- Clark speaks of the text being "enclosed by a semi-eliptical [sic!] line." The word "enclosed" is inaccurate for the cartouche is largely incomplete. Cf. also the commentary on no. 32.

ClAS 32 (pp. 175 and 518).

Clark reads the 1st name as "ḥbwt." Here again, he confuses b and r, the former being a well-rounded curve and the latter an angular V. Thus, ḥrwt Haruw-

wât. - Cf. rwt in CIS 4257. -- The set of 7 strokes belonging to this text is attributed by Clark to no. 31 and, contrary to his statement, they are not "joined to the enclosing line." He also claims that no. 30 "was later inscribed over the top of" no. 32. Since nos. 31 and 32 are by 2 brothers, it seems much more likely that they both were engraved at the same time and before no. 30. This hypothesis would explain the large letters of no. 30. Clark also claims that "a long stroke, intersected by seven short strokes, accompanies the inscription." This is incorrect. The 2 elements are not related to each other; the line which crosses 5 (not 7) of the 7 strokes is a part of the letter k of no. 30.

ClAS 36 (pp. 177 and 518).

Clark reads the text as follows: "l ḥd bn By ḤD son of..." and he adds that "this text is probably to be considered as unfinished as the final n is only slightly incised, indicating perhaps that the author left the text unfinished." There is no evidence on the facsimile that the last letter is "only slightly incised." Even if taking for granted that it is so, there still is no ground for suggesting even as a mere probability that "the author left the text unfinished." His treatment of the text is a good proof of his own obsession of bn = son of. Moreover, the text is not listed on p. 450B, under "ḤD." The so-called "T-shaped figure" to the right of the beginning of the text is a wasm.
The text could hardly be simpler than it is: lḥdbn By Ḥadbân. Cf., e.g., ḥdb in CIS 3741.

ClAS 37 (pp. 177 and 518).

Clark affirms that "a camel drawing accompanies the text." This information is not to be found in the "index of drawings" on p. 494, and there is no "camel drawing" accompanying the text on the facsimile. — Clark reads the text as "l ʾbyn bn msky." But, the 2nd letter of the 1st name is narrower than b, 3.1 and 4.8 mm, respectively; and its upper extremity is bent upward; it is r. The 3rd letter of the 2nd name is h instead of "k." This letter is even reproduced on p. 71, column F of the letter k!
The text may be read as follows: lʾryn bn mshy By ʾAryân, son of Musâhay.
ʾryn, Tap 26. - mshy, cf. shy in JaS 175.

ClAS 58 (pp. 181 and 520).

Clark offers 2 readings of the text:
1 - "l s̄ddt bn khl WASM bn khl By S̄DDT son of KHL [WASM] son of KHL" (p.181)
or
2 - "Possibly read this as two texts: 'By S̄DDT son of KHL. By J'L son of KHL" (p. [iii]).

Ad 1. - Clark states that "the wasm ... is unusual because its form and its position. These [sic!] usually occur closer to the beginning of the text and are of the type ◦‖◦ , not ⌋○◦⌊ as in this case." Since Clark does not give any reference, it remains impossible to know where he found his "type." The type of wasm he is referring to is ◦|◦ (Wi 114), or ·|· (e.g., Wi 378), or ◦|◦ (Wi 30), or ○|○ (e.g., Wi 452), or △|△ (Wi 902). The remaining 8 lines of Clark's commentary are worthless.

Ad 2. - Here, the wasm disappeared, and the name "J'L" has no entry on p.449B and, consequently, his pedigree is missing. This new interpretation dissects gratuitously and unnecessarily a continuous series of letters into 2 parts. There are many cases where a pedigree is cut into 2 sections by something foreign to it; the best parallel to the present case is LP 1094, where 1

verb only is involved. Another example with 2 verbs inside the pedigree is CIS 5360. For these 2 cases, cf. JaMAR, IX, pp. 116-117.
The text may be read as follows: lsddt bn khll gʿl bn khl
By S̄adîdat, son of Kahlal, - he was esteemed -, son of Kahil, - s̄ddt, e.g., CIS 332. - khll, a qttl (reduplication) derivation; cf., e.g., khl in Moab 3. - gʿl, cf. Ar jaʿala "to exalt" (cf. LaAEL, p. 430C) and "to esteem" (cf. J. Penrice, A Dictionary and Glossary of the Kor-an, New York, 1969, p. 28A); here, in the passive voice.

ClAS 70 (pp. 185 and 521).

Clark reads the pericope as follows: "wbrt hnql and the rain-water floods bestowed bounty." For the meaning of nql, cf. below, the commentary on no. 98. - The pericope may be read as follows: wbrth nql and Naqîl cut him. brt, cf. Ar barata "to cut anything" (cf. HaAP, p. 27A). - nql, e.g., Ox 241.

ClAS 75 (pp. 186 and 521).

Clark reads the text as "l [yh]b," noting in his commentary that "the reading of this name is somewhat doubtful." Here again, Clark does not seem to understand the words he uses: a 3-letter name with 2 of them between brackets is only ... "somewhat doubtful"!!! At any rate, his assertion is valid for his reading only because the 1st 3 letters are lhh.
The text may be read as follows: lhhb Lahhab. This is a qttl nominal derivation, e.g., as lhhd in CIS 1235+1236; cf., e.g., lhb in JaS 173c.

ClAS 77 (pp. 187 and 521).

Clark fails to mention the cartouche around the text. - He reads the 2nd and last name as "ḥs̄[ʾ] ḤS̄[ʾ]." But, this name becomes certain on p. 455B, under "S̄T." The commentary states that "S̄T is probably a defective form of the known name S̄TY." This is an error which has already been denounced and is repeated here and in his reference to CIS 1868. Clark had here the opportunity of proving the opinion he faithfully copied from others, but he prefers to remain silent.
The 2nd name is mistreated: the 1st and 3rd letters are, respectively, k and h.
The name may be read as ksh Kassuh. Cf., e.g., ʾks in CIS 1543.

ClAS 78+78a (pp. 187 and 521).

Clark reads the texts respectively as follows: 78: "wtr bn ʿdy bn ḥmʾl," and 78a: "l rbnt."
Clark erroneously states that the absence of the initial l "may have been an unintentional omission on the part of the scribe." Since the initial l is sometimes missing (cf. below, the introduction to J 14099a), such a fact cannot in any way be construed as an omission "unintentional" or not.
On p. [viii], Clark informs his reader that a correction must be reported to his drawing of no. 78. However, Clark's reading of the name involved, "ʿdy," is erroneous in either case because the original drawing has "ʿly" and the revised tracing has "dy." In the final text, Clark added half a circonference between the vertical stroke and the enlarged ellipsis of the original p. [viii]. As the final drawing stands, the reading cannot but be "dy."
P. [viii] notes also that "the number has been omitted" on the same page 521. But the number is not given; it is no. 72 which is missing below and to the right of no. 70. The number was added in the final text.
Clark erroneously separates the end of the text as his no. 78a by giving the

short stroke before r the value of "l." The letter is 3 mm long, contrasting with 7.8 and 7.3 for ʾ and l which immediately precede that letter, and 4.8 mm for the r which follows the same letter. The 2 n's of the 1st half of the text measure 2.1 and 2.1 mm, respectively. The last 3 letters are shorter than the others.
The text may be read as follows: wtr bn dy bn hmʾl nr bnt Wâtir, son of Dawy, son of Hammʾil, branded Banat. - wtr, as in the edition; e.g., JaS 138a. - dy, cf. Ar dawiya "to be, become, diseased, disordered, distempered, sick, or ill" (cf. LaAEL, p. 940A). - hmʾl, as in the edition; e.g., LP 501. - nr, cf. Ar nâra (o) "to brand" (cf. SaAAL, p. 1118B; cf. also FrLAL, IV, p. 350A). - bnt, e.g., Tap 50.

ClAS 81 (pp. 188-190 and 522).

The central letter of the 1st name is r instead of "b", because its 2 elements are curved; thus, hrb Harb; e.g., JaS 41. - The 3rd letter of the 3rd name is ġ, not "k" as in the edition; thus, mlġ Mâliġi cf. mlġn in LP 142.

ClAS 82 (pp. 190-192 and 522).

Clark reads the beginning of the text as "l tbn bn hwst" (p. 190). But he fails to note that r is much less open than b, regardless of the shape, angular or rounded, of the central angle and the form of s is clear in slm. The beginning of the text reads as follows: ltrn bn hwrt By Tarin, son of Hawrat. - trn, cf. Minaean RÉS 3730b (cf. JaMIL, p. 73). - hwrt, CIS 1391.
The pericope mlht nqth is translated by Clark as "his she-camel grew fat." The 1st meaning of Ar malaha is "to suckle" (cf. LaAEL, p. 2731B) and this meaning fits the context very well and better than the meaning "to be beautiful" (CIS 329), and Clark does not justify selecting another meaning. The pericope may be translated as his she-camel was suckling. For Clark's opinion on the number of nqt, cf. below, the commentary on no. 296.
The 2nd half of the text is read by Clark as follows: "fhrd[y] slm wnjᶜ [hmt] so 0 RD[Y] grant security [p. 190] and pasturage - - - - -" (p. [iii]), but "pasturage (...?)" in the final text. Clark's reading of ⫲ as "d" (cf. also p. 71) is erroneous; it is ṭ; cf. my schema reproduced on p. 80, no. 7 of the letter ṭ. The divine name rṭy instead of rdy in known in WH 695 (cf. JaIFSC, p. 518). The diacritic appendix of y is missing on the facsimile; almost the upper half of the letter is represented by a stippling. - Clark's "[hmt]" was 1st translated as "[death]" (p. 190) although it should have been "the death," and this translation is still listed on p. 474, under "mt," where, however, "83" must be corrected to 82. Note also that p. [iii] formally replaces the translation of 3 letters by 5 hyphens! Furthermore, his reading of "[h]" is difficult to accept. The facsimile is all but clear: the 1st letter seems to have been engraved nj r was then incised above it and h appended perpendicularly to the lower element of r. This h is thus well below the horizontal axis of the last 4 letters of the text and should be regarded at the most as a wasm.
The 2nd half of the text may be read as follows: fhrṭ(y) slm wngᶜ rmt Wasm And, 0 Rut(â), [grant] safety and the fruits of vegetation! wasm.
ngᶜ, cf. Ar naj[ᶜ]at, pl. nujaᶜ "fruges" (cf. DoSDA, II, p. 643A); "herbage" of CIS 4717 does not fit very well here. - rmt, cf. Ar rimm "herbage, vegetation" (cf. SaAAL, p. 299B; cf. also LaAEL, p. 1151B).

ClAS 82a (p. 522).

Clark does not mention the existence of this short text located between the right extremities of nos. 81 and 82. lhhn By Hahann. Cf., e.g., hn in CIS 88.

ClAS 95 (pp. 195 and 523).

Clarks fails to mention the cartouche encircling the text and the drawing to the left of the cartouche.
He reads the 2nd half of the text as "whwl fbᶜd hʾlt and he suffered from a squint, so 0 ʾLT keep away! (p. 195). Another translation of the 2nd half of the pericope is given on p. [iv]: "Possibly read 'so 0 ʾLT take (it) away." This correction, however, is canceled in the final revision.
a - He refers to "Ar. hawwala, 'to suffer from a squint'." Such a quotation does not come from either LaAEL (pp. 674-675) or DoSDA (I, pp. 338-339) or HaAP (p. 150B), the only 3 dictionaries listed in his bibliography (pp. 503, 498 and 501, respectively). HaAF gives "hawila or ʾihwala 'to squint (eye),' hawwala 'to make (the eye) to squint'." The verb is not listed as a 2nd form on p. 471. Clark's fanaticism on the verbs with medial w/y prompted him to consider hwl as a 2nd form, and he gave the 2nd form a distorted meaning of the 1st one.
b - Clark remarks that "the final invocation [cf. his 1st interpretation] is rather unusual" (cf. also below, the commentaries on nos. 918 and 1007). It is the very least he could have said, but such a translation proves that he does not quite understand the value of the words he uses.
c - Clark is forced to invent the word "(it)" in his 2nd translation, which does not exist in the text in order to give some meaning to his otherwise meaningless translation.
d - The group of letters "l fb" is misread; the letters are nhr.
The 2nd half of the text may be read as follows: whwn hrᶜd hʾlt and Haraᶜd perished, 0 ʾAllat! - hwn, cf. Ar hâna (i) "to die, perish" (cf. LaAEL, p. 689A). - hrᶜd, cf. rᶜd in CIS 3787-3788. - hʾlt, as in CIS 1876, contrary to CIS's reading of "hlt;" cf. also fʾlt in HaCH 72, instead of "fhlt" of the edition.

ClAS 96 (pp. 196 and 523).

The end of the text is read as "sb bn msk." Clark confuses b and r here again, and also d and k. The end of the text reads as follows: sr bn msd Sarr, son of Mâsid. - sr, e.g., HaCH 45. - msd, Tham JaT 42e/2, and Saf mswd in LP 1196.

ClAS 97 (pp. 196 and 523).

The 2nd half of the text is read as "[ʾf]mt bn bʾš." But, there is no "f" to be seen on the facsimile, "ʾ" is h, and "b" is k. The 2 names read as follows: hmt bn kʾš Haymat, son of Kaʾiš. hmt, e.g., hm in JaS 136b. - kʾš, cf. Liḥ kʾšn in JaL 110a.

ClAS 97a (p. 523).

This name is not recorded by Clark; ↓ lm Lawm; e.g., Tap 10.

ClAS 98 (pp. 196-197 and 523).

Clark reads the text as follows: "l yᶜlh bn hr bn zᶜht bn hls wrᶜy hrhbt bnql whnʾ[r] hrf By YᶜLH son of HR son of ZᶜHT son of HLS, and he pastured the RHBT by the rain-water floods, and 0 Nʾ[R] [p. 196] requite (evil?)" (p. [iv]). But, "repay evil!," which was canceled by p. [iv], is reinstated in the final revision.
The section "bn ZᶜHT" is not listed on p. 465A, under "HR." - nql is rendered as "rain-water floods" (here and in no. 70) which becomes "rain water flood" (p. 475) and "rain-water flood" (no. 538). Clark does not seem to see any difference between singular and plural. His use of the hyphen is inconsistent and either spelling is wrong; it is rainwater. It should also be noted that, for Clark, his

"rain(-)water flood(s)" is synonymal of "an area watered by rain" according to p. 475 where both expressions are given as his translations of nql. Such an erroneous confusion is very practical because it gives the opportunity of switching from one to the other when it suits him; the 2nd expression is used in nos. 341 and 409.

According to Clark, nql "is probably to be related to the Ar. naqīl, 'flood water coming from land which has been rained upon'" (p. 186, the commentary on no. 70). Therefore, his use of "floods" in the plural remains unjustified. Furthermore, either of his translations is unacceptable in nos. 341 and 409. Finally, Clark does not justify why he retains the 2nd meaning of naqīl and discards the 1st one, viz. "peregrinus" (cf. FrLAL, IV, p. 328B; cf. also HaAF, p. 795B: "nomad, stranger," etc.), a meaning well attested in the root naqala; cf., e.g., naqala "transportavit" (cf. FrLAL, l.c., p. 327B), tanaqqala "to be transported," ʾintaqala "to emigrate from," nuqlat "emigration," minqalat "means of transport" (cf. HaAF, p. 795) and "étape" (cf. ChDAF, p. 1284B). In the line of the preceding information, I suggest translating nql in this collection as "relay, relay station." - The divine name "n[r]" becomes certain on p. 496A. - Clark misreads 3 letters: "r" of his "hr" is k; "h" of his "ẓʿht" is y, and "h" of his "hls" is k. - The noun bql "grass" is so well known in the rʿy pericopes (cf. JaGUR) that the accuracy of the present facsimile must be questioned. - Here again Clark is forced to invent an inexistent direct complement "(evil?)" after the verb "requite" in order to give some sense to an otherwise meaningless translation.

The text may be read as follows:

lyʿlh bn ḥk bn ẓʿyt bn kls wrʿy ḥrḫbt bnql whnʾ rḫ rf

By Yaʿlah, son of Hakk, son of Zawʿyat, son of Kallas. And he pastured in Haruḫbat at a relay, and he enjoyed the pleasure of food abundance.

yʿlh, as in the edition; e.g., CIS 550. - ḥk, cf. ʾḥk in WH 2624. - ẓʿyt, cf. Ar taʿa (o) "to be; become, submissive" (cf. LaAEL, pp. 1890C-1891A); thus, a qtlyt nominal derivation. Similarly, ẓʿl of WH 2153 and 3106 derives from the same root. - kls, cf. Tham Hu 259b. - ḥnʾ, cf. Ar hani ʾa "to enjoy (food)" (cf. HaAF, p. 837B). - rḫ, cf. Ar raḥ "joy, gladness," and rawḥ "pleasure, joy" (cf. SaAAL, p. 307). - rf, cf. Ar rif "regio satis et proventu praedita; abundantia in cibo potuque" (cf. FrLAL, II, p. 217B). For another meaning of the word, cf. below, no. 603.

ClAS 101 (pp. 197-198 and 523).

Clark reads the beginning of the text as "l ḥrm bn rmʿ." But, the 3rd and 7th letters are l's; the 2 letter forms of his "r" are missing on his schema on p. 70. - The commentary on his "ḥrm" states that "A. Jamme would read this name in C 12, rather than accepting the reading 'the Romans' suggested by the Corpus editor. Nevertheless, this reading must remain doubtless as the facsimile of the text is very poor." Here again, Clark does not know what he is talking about. Dunand's facsimile is very small, but the letters are clear and neat and there is no difficulty of reading them; as a matter of fact, the reader wishes that all Clark's facsimiles were as clear as Dunand's. The CIS pericope is clear but the interpretation suggested by CIS "et Ha-Rûm expulsi sunt (?)" can hardly be correct. How could the author state that the Romans had been expelled?

The beginning of the text reads lhlm bn lmʿ By Halîm, son of Lâmiʿ, hlm, Ox 177a. - lmʿ, cf. lmʿy in Wi 330.

ClAS 104 (pp. 198-199 and 523).

Clark fails to mention the half-cartouche connected with the text and the

series of 7 strokes (cf. above, p. 25).

Clark reads "n" instead of l in his reading of the 2nd name as "ʾrmr" (cf. also p. 446A). The letter measures 7.5 mm, and the other l's measure, respectively, 14, 13.9, 7, 8, 8.5 and 5.7 mm, while the n's of the text measure, respectively, 2.6, 2, 3, 3.8, 2.6 and 3.5 mm. The name reads ʾlmr ʾIlmarr. The verbal element of this theophoric name is known as a personal name (e.g., Wi 262a) and as a verb (e.g., JaS 30).

The 2nd half of the text is read by Clark as follows: "wwlh ʿl ʾḫnh fnlt ʿqbt and he was dejected with grief for his two brothers, so O LT grant retribution!"

a - Clark understands his "ʾḫnh" as "the dual form of the noun ʾḫ" (p. 198), but it becomes doubtful on p. 470. He added later on p. [iv] that "the retention of the consonantal termination n before the affixed pronoun h is difficult to explain." This impossibility alone should have prompted him to revise his interpretation of the pericope. Had he done so, he might (?!) have discovered that his transliteration of the text had eliminated 1 letter, n after his "ʾḫnh."

b - Clark states that "the word ʿqbt here is to be related to Ar. ʿiqāb, 'requital, retribution" (p. 198) and he retains the word "retribution" in both his word list (p. 473) and his translation" as - but Clark fails to say it - WiHaI (p. 515) does in WH 3747. At least, WiHaI had chosen a much better word, ʿuqûbat (pp. 515 and 641). Furthermore, what proof does Clark have to substantiate his claim: "is to be"? Finally, WH 3747 (cf. below) should have been the 1st parallel to be referred to by Clark. Yet, the 27 long lines of his commentary devoted to ʿqbt do not mention it. The context of the present inscription excludes the use of Ar ʿuqûbat or ʿiqâb "requittal, retribution" because nothing in the text implies that the so-called "two brothers" of Clark's translation died victims of human malice or even died at the same time. Therefore, "their" death was probably either natural or accidental. If such is the case, where would the retribution come from, or from whom would the punishment be wrested?

c - In his translation of every imprecative word found at the end of a text, Clark inserts "grant" before the substantive. This imperative does not exist in the text and, if supplied, it must be put between brackets. There is only 1 exception, viz. in the commentary on no. 785 (p. 353): "literally the end of the text would read 'O RḎW sweetness!" Whether Clark likes to translate the text "literally" or not, the truth of the matter is that his "grant" is inexistent in the texts. His translation of both the present number and no. 785 are only exceptions to his rule of not adding "!" after those pericopes.

d - The divine name lt is not listed on p. 469A (cf. already above, p. 21).

The pericope of the present text may be read as follows: wwlh ʿl ʾḫ nhn fhlt ʿqbt

And he wailed for the brother of Nawhân. And, O Lat, [grant] offspring!

nhn, Wi 340. - ʿqbt, cf. Ar ʿâqibat "natus, proles" (cf. FrLAL, III, p. 191A; cf. also LaAEL, p. 2100B).

ClAS 107 (pp. 200-201, 524 and corrections on p. [i]).

Clark reads the central pericope as follows: "wdtʾ mdbr fḥrt and he spent the spring in the desert and the ḤRT" (p. 200). In such a case, the conjunction w, not "f," would be expected. For the same construction, cf., e.g.,

JaS 63: wbny fhls And he has made [this], and great profit!;

JaS 155: wrʿy mʿhb fḥr and pastured at Maʿhub, And wealth!;

JaS 160a: fslm And safety!

The pericope may be translated as follows: And he spent the spring in (the) desert, And heat! - ḥrt, cf. Ar ḥirrat = ḥarr "heat" (cf. LaAEL, p. 539B and 538C).

ClAS 109 (pp. 201 and 524).
Clark reads the 2nd and last name as "fn;" no commentary accompanies the text. He eliminates the last 2 letters of the text; thus, the 2nd name reads fnn Pananat; cf., e.g., fnn in CIS 21. Cf. below, the commentary on no. 110a.

ClAS 110 (pp. 201 and 524).
For the 7 strokes, cf. above, p. 25. - Clark reads the 2nd half of his text as follows: "bn ʾhb hm son of ʾHB, he was growing old." The last 2 letters of his text belong to another inscription, no. 110a; they are twice as large as all those of no. 110. They were already engraved before nos. 109, 110 and 111 were incised. The space between nos. 110 and 111 widens toward the end because of those large letters hm, and the end of no. 109 is also crammed because of them. Furthermore, the 3rd letter of the 2nd name cannot be either b or r, and the drawing of it should be checked. I suggest reading it as a somewhat rounded s; thus, ʾhs ʾAhass. Cf., e.g., hst in CIS 4614.

ClAS 110a (pp. 201 and 524).
Clark eliminates the last letter t; the name reads hmt Hâmit; cf. LP 1268. - The large size of the 7 strokes fits very well with the large size of the letters of the present text, not at all with the small letters of no. 109, as suggested on p. 495 (cf. above, p. 25).

ClAS 111 (pp. 201 and 524).
The 2nd half of the text is read by Clark as follows: " bn hbb sʾmr son of HBB .....?" The commentary affirms that "possibly we should read bn ʾmr but the s seems clear on the photograph." This suggestion is given as "bn ʾMR(?)" on p. 451B, under "HBB," while "sʾmr" is not listed on pp. 54B or 472. Here again, Clark looks for difficulties where there are none. It is so easy to read hbbs as ottl (duplication) nominal derivation.
The end of the text reads as follows: bn hbbs ʾmr son of Habbas. He was in command. - hbbs, cf. Ar habasa "cepit manu sua" (cf. FrLAL, I, p. 456B). The reference to hbs in HaAIC (p. 214) must be suppressed. - ʾmr, WH 2830+2831.

ClAS 123+124 (pp. 204 and 524).
Clark erroneously divides the text into 2 separate inscriptions in spite of the fact that the inscription makes a long undulated line. Furthermore, his "l" which is the 1st letter of his no. 124, is much too short to be read as such; it measures 2.8 mm, and the 2 other n's are, respectively, 2.8 and 3.4 mm long, contrasting with the 7.9 mm of the initial l of the text. Moreover, the "l" at the end of his no. 123 is b. Finally, the last 2 letters are rb, instead of his "br," on the basis of the form of the 2 b's of the text.
The text may be read as follows: lʿsb bn nš bn hfy bn krb By ʿAsûb, son of Našš, son of Hafay, son of Karib. - ʿsb, as in the edition; cf., e.g., CIS 1128. - nš, the verb in the passive voice in Wi 286. - hfy, as in the edition; cf., e.g., Tap 47. - krb, e.g., JaS 114.

ClAS 130 (pp. 205 and 526).
Clark reads the text as follows: "l bny wf[l]j." - The 2nd letter is r instead of "b." More importantly, Clark tries to justify his correction of h into "[l]" by stating that "the hand copy shows the last word as fhj, and impossible reading." It is "an impossible reading" exclusively because of Clark's simplistic approach which makes him think that the letter w is necessarily the conjunction and.

The text may be read as follows: lrnyw fhg By Ranyaw. And he was in a state of commotion. - rnyw, cf. rny, e.g., in JaS 53. - hg, CIS 3253.

ClAS 139 (pp. 206 and 526).
The 2nd and last phrase of Clark's commentary states that "the present reading is based on the photograph and the hand copy made in the field" (p. [v]). Since this statement expresses what he claims to have done (cf. above, p. 8), the reader wonders why it is repeated here and all the more so because the facsimile does not support his reading of the end as "m[dy bn ..] (also p. [v]). His "m[dy]" becomes certain on both p. 455B, under "SDDT," and p. 462B. - Clark's reading of "y bn w." is erroneous; these 4 letters are, respectively, l, w, r and h. The 2nd half of the text may be read as follows: mdl wrh Madil. He was fat. - mdl, e.g., Ox 362a. - wrh, cf. Ar wariha "to be fat" (cf. SaAAL, p. 1198A).

ClAS 141 (pp. 207 and 526).
Clark fails to mention that the tops of the 1st 3 letters are joined together by a horizontal line (cf. also below, no. 215). - The pericope is read as follows: "snt mzġy in the year of the trouble."
The article before "trouble" is a restoration. The letter read as "z" is very unusual, although p. 73 declares that "this [letter] presents no unusual features here," viz. in the ClAS collection. This letter form found here jars with the ordinary letter forms even on p. 70, where the letter is reproduced in column F, which is by definition "common," and the drawing of p. 70F presents a letter different from that of p. 526, as shown by the 2 photostats of the letters: ⟨ and ⟨ (pp. 70C and 526, respectively). The letter is k, the short appendix being affixed perpendicularly (more or less) to the upper extremity of the bend instead of horizontally below the curve; cf. CIS 2273, Wetzstein's and DussaudV's drawings; in no. 294 (cf. below), the same form is also attested but with an acute angle instead of a bend.
The text may be read as follows: snt mk ġy the year Makk erred. - mk, e.g., Ox 414. - ġy, cf. Ar ġawâ (i) "to err, deviate from the right way" (cf. LaAEL, p. 2304C).

ClAS 162 (pp. 210 and 528).
Clark reads the text as "tbnbbn" without any interpretation, and the commentary is another proof of the author's incompetence: "A most unusual text, accompanying a rather crude drawing of an equid. There are no other letters on the rock at all and no interpretation of the text can be suggested here. Three similar texts beginning with the element tbn are known: C 934, LP 566 (also with a drawing of an equid) and LP 647. See also No. 178 of this collection." There is no drawing "of an equid" on the facsimile, and p. 494 does not mention this text among those accompanied by "animals and birds." Clark confuses b and r here again; the 2nd and 5th letters belong to the same type: 3 strokes making 2 obtuse angles, and the 4th letter is a large curve. Yet he reads each of these 3 letters as "b." As could be expected, Clark does not list his transliteration of the text in any of his 2 indexes, viz. pp. 448A and 471. - The 3 references given by Clark are erroneous. The initial name of CIS 934 reads trn; cf. JaSN, p. 80, note 117. "tbn" was already the reading suggested by J. Halevy in JA, 10 (1887), p. 379 = Essai sur les inscriptions du Safa, Paris, 1882, p. 82, and by CIS. The initial name of both LP 566 and 647 is hbn; cf. JaMAR, VII, p. 138, note 119; Clark simply endorses LiSI's reading. For ClAS 178, cf. immediately below.

It would be too easy, in my opinion, to dissect the 6 letters into 3 groups of letters each.
The text may be read as follows: tr nbrn Nabrân returned [here]. - tr, cf. twr, 3rd form, as in CIS 810. - nbrn, Tham Hu 260a; cf. also in Saf, e.g., nbr in no. 1049.

ClAS 178 (pp. 212 and 528).
Clark reads the text as follows: "tbbybn" and the commentary contains the following statement: "this enigmatic text is accompanied by a crude drawing of a camel. No translation can be suggested here; see the comments on No. 162." Here again Clark confuses the 2nd and 3rd letters as 2 "b"'s; the 2nd is a well-rounded curve, and the 3rd is composed of 3 short strokes making rounded angles. He also dissects the last letter, ẓ, into "bn." Here again, his transliteration is not to be found on either p. 448A or p. 471.
The text may be read as follows: tr byg Bayg returned [here]. - byg, the 2 Tham references listed by HaAIC (p. 936A), viz. JsaT 369 and 421, must be suppressed; byg is a verb there; cf. JaTS, p. 86A.

ClAS 185a+185 (pp. 213-214 and 529).
This text is divided into 2 inscriptions by Clark in spite of the fact that they immediately follow each and form a continuous, undulated line. He reads no. 185 and 185a as follows: "l hwr" and "l ʿm," respectively. No. 185a is not listed on p. 459A, under "ʿM." The horizontal strokes of the last letter are too long to be read "r."
The text may be read as follows: lʿml hwb By ʿÂmil. Heat! - ʿml, e.g., LP 986.- hwb, cf. Ar hawb "heat, burning of the sun" (cf. LaAEL, p. 2905A).

ClAS 187 (pp. 214 and 529).
Clark's treatment of the text reads as follows: "l sr bn yynh By SR son of YYNH." Clark erroneously reads the 3rd letter as "r," although it is the ordinary form of b. He also divides the 4th letter into 2 letters to read "bn" so that the text may contain the ordinary pattern of a pedigree. His decipherment leads to "yynh," an unexplainable nominal derivation; he is quite satisfied by simply stating that "its derivation is not known."
The text may be read as follows: ls bẓy ynh Lass was fleshy. He is pleased. ls, e.g., WiAM 19b. - bẓy, cf. Ar baẓiya "etre charnu, avoir beaucoup de chair, et des chairs compacts" (cf. BiKaDAF, I, p. 139B, and FrLAL, I, p. 134A). - ynh, cf. nh = nyh, passive voice in WH 604bis.

ClAS 190 (pp. 214-215 and 529).
Clark reads the pericope of the text in 2 different ways: "wfdl ḫrs fḫbb and he kept excellent watch; and he was in love" (p. 214), but p. [v] states that "rather than ḫrs fḫbb read ḥbb fḫbb (see text no. 88)."
The information between parentheses "(see text no. 88)" is erroneous; there is no "ḥbb" there. Clark does not provide his reader with the translation of his new reading of p. [v], and the lexicon still lists "ḫrs" on p. 471. Clark misreads the letters ḳ and ḥ as "f" and "l" of his "fdl" and the final s as "b." These letters are so clearly drawn on his facsimile that his misreadings cannot but be voluntary. He also misreads ḳ as "b" of his 2nd "ḥbb."
The pericope reads as follows: wḳḥ ḥbb fḳbs And Ḥabib held him back, and he was taken by surprise. - ḳḥ, cf. Ar ḳaḍḍa "inhibuit, cohibuit" (cf. FrLAL, III, p. 279A). - ḥbb, e.g., JaS 162b. - ḳbs, cf. Ar ḳabasa "to take a. o. by surprise"

(cf. HaAF, p. 641A); here, in the passive voice.

ClAS 202 (pp. 217-218 and 530).
Clark reads the pericope of the text as follows: "fḫrḏy flḏ And O RUY grant salvation."
For the author's use of "grant" and the absence of "!," cf. above, p. 43, the commentary on no. 104. The commentary states that "the verb flḏ is new and of uncertain derivation" (p. 218). Yet, the lexicon lists it as "n., salvation(?)" (p. 474). To the contradiction of listing a verb as a noun, add the other that the translation from certain on p. 217 becomes doubtful. Finally, the commentary adds in a rather pompous way that "it is suggested here that it is to be equated either with the root flḳ... or with the well known Saf. word flṭ (flṭṭ), 'deliverance'" (p. 218). On p. 118, however, his preference switched from the 2nd etymology to the 1st: "or to the well known flṭ, which is less likely." And he ends with 2 remarks: "Interchange between the emphatics ḳ, ḍ and ṭ is something which is not otherwise attested within Safaitic. Perhaps flḍ simply represents an error on the part of the Safaitic writer in this instance." These 2 statements prove not only his deep ignorance but also his outrageous impertinence in considering the author of the text at fault. The case of ṭ'n = ḍ'n already pointed out by J.T. Milik in 1960 and corroborated by rḍw = rṭw/y (cf. JaIPSC, p. 518) makes it certain that flḍ is another case of ṭ = ḍ, and the noun means "deliverance."

ClAS 205 (pp. 218-219 and 530).
Clark's reading of the text is "l khlh bn kmd By KHLH son of KMD." He states that the 1st name khlh "occurs" in Tham.JS 70. It is a compound of the elements K + HL + H." The Tham reference is already in HaAIC (p. 496) with the reference to "hl or h'l." So Clark does not justify his choice of the root "hl" and especially his elimination of the root "h'l." But he also fails to mention that HaAIC also lists the same Tham text as having "KHLD" (p. 939A). One can hardly doubt that Clark's failures were demanded by objectivity. The present name is one of the 2 ascribed by him to his "k + x + h" nominal derivation (p. 143), a favorite derivation of E. Littmann, G.L. Harding and F.V. Winnett. The name is a qtl+lh formation; Kahhalah; cf. Ar kahha "to snore." For Clark's 2nd name, "k + ʿlyn," cf. below, no. 776. - kmd: Clark is so infatuated with his k+x derivation that he even suggests that kmd "is possibly a compound of K + MD, 'like a Persian'." * For the name, Kamad, cf. e.g., CIS 4992.

ClAS 213 (pp. 220 and 530).
Clark's treatment of the text is another outstanding example of somebody looking for difficulties where there are none. He reads the text as follows: "l ṣmt ʿw[h] mt By ṢMT, he was smitten by death(?)." But, p. [v] contains another reading of the central word: "perhaps read 'wl." This suggestion is maintained in the final text.
This translation belongs to some fairyland: an individual wrote his text after his death! Clark's commentary is yet another example of his incompetence.
1 - "One would expect to find the definite article h before mt but this may have been assimilated to the preceding h of ʿwh." Cf. the verb "ʿwh" on p. 473. This is one of his fancy novelties. Furthermore, how could such an assimilation have taken place in his 2nd reading?
2 - He goes on saying that "this text may have been written by someone else on behalf of ṢMT after his death or it may reflect a fear of death on the part of ṢMT or perhaps a blow inflicted by death on someone closely related to him."

His 1st hypothesis is contradicted by his translation. His 2nd hypothesis is beside the meaning of his translation. The 3rd concoction is unjustified by the text which should mention the name of that person or a noun, such as sy^{c} companion + personal pronoun.

3 - "'wl": Clark's translation of it remains unknown. This text is not mentioned on p. 459B, under "^{c}WL," and the word has no entry on p. 473.

4 - Here again, it is cynical of Clark to read the 6th letter as "w" (p. 220 and [v]), and the 7th letter as "[h]" (p. 220); they are clearly written g and l, respectively.

5 - Clark fails to indicate the reason why the author could not engrave the last letter of his text in the horizontal axis of the other letters. It is a wasm. The text, which is very simple, may be read as follows: lsmt ^{c}g lm Wasm By Samit. ^{c}Agg halted [here]. Wasm. - smt, e.g., CIS 108. - ^{c}g, e.g., WiTh 83. - lm, CIS 3+3bis.

ClAS 215 (pp. 221 and 530).

The beginning of the text is read as "l zdh" by Clark. However, the last letter is s instead of "h" because of the length of the appendix which should be much shorter were the letter "h." The name zds cannot be related to any root or otherwise explained; the short horizontal stroke connecting the tops of the 1st 3 letters cannot belong to the text or be at the most an ornamentation of the text. The same feature is also found in no. 141 (cf. above, p. 45).

The beginning of the text may be read as follows: llds By Ladîs. - Cf. Ox 146.

ClAS 259 (pp. 230 and 533).

Clark reads the text as follows: "l jsn bn b$^{\flat}$bh ^{c}rdt By JSN son of B$^{\flat}$BH, (the) valley." Clark reads "d" instead of d at the end of the text. His translation does not make any sense, except that the Saf bedouin would claim having made the valley. Such a translation is an insult to that Saf individual's good common sense, and is even more absurd than WiHaI's translation of WH 1958 (cf. JaIPSC, p. 506). Finally, Clark indulges once more in one of his extravanganzas: "one would expect to find the definite article h before this word [= his "^{c}rdt"] but it has probably been assimilated by the h of the preceding name B$^{\flat}$BH."

The text may be read as follows: lgšn bn b$^{\flat}$ bh ^{c}rdt By Gašin, son of Baw$^{\flat}$.He cohabited with ^{c}Ardat. - gšn, cf. Ar jasin "fat, thick" (cf. R. Blachère et al., Dictionnaire arabe-français-anglais, Paris, III [1976], p. 1539A); e.g., Wi 64. - b$^{\flat}$, CIS 5290. - bh, e.g., CIS 334. - ^{c}rdt, cf., e.g., ^{c}rd in Wi 605.

ClAS 260a (pp. 230 and 533).

In his commentary on no. 260, Clark mentions that "a number of other letters are to be seen above the animal's back but these make no coherent sense." Indeed below and to the right of no. 260, there is a cluster of letters badly traced which may form 2 texts. They are a vivid example of the work of someone apparently unable to distinguish the letters. Above and to the right of no. 260 there is a short text, no. 260a, which Clark was unable to decipher.

The text may be read as follows: lhṣl gb krn By Haṣall. He surpassed Karrân. hṣl, cf., e.g., yṣl in WH 1135b. - gb, cf. Ar jabba "to surpass, overcome" (cf. LaAEL, p. 370C). - krn, WiTh 81.

ClAS 268 (pp. 232 and 534).

The editor reads the 2nd and last name as "hrm" and his commentary states "See No. 101 for the name HRM." The name reads as hlm Halîm, as in no. 101 (cf. above, p. 42). The palaeography of both b and r is too clear to give the curved line the value of either one. Finally, Clark does not mention the text under "QN" on p. 461A.

ClAS 278 (pp. 234 and 535).

This is another example of Clark' incompetence: he does not know what to do. He reads the text as "l ^{c}d $^{\flat}$b jlmn mt By ^{c}D, father of JLMN, he died(?)." His magistral commentary reads as follows: [1]"This seems an unlikely reading[2] but it is difficult to suggest any other reading...[3]the expression 'he died' would necessitate that someone else wrote the text,[4] unless the verb refers to JLMN." The divisions are mine.

Ad 1. - His reading is not only "unlikely"; it is stupid: a man writing his own epitaph! Cf. already no. 213 on p. 47.

Ad 2. - Such an avowal of incompetence says it all, but the reader is told nothing that he did not already know.

Ad 3. - The translation contradicts this assertion.

Ad 4. - If true,he could have considered mt as an asyndetic relative phrase, viz. "JLMN [who] died." But, even then, such a formula would be unacceptable.

Furthermore, his references to this text are far from being an example of uniformity: "(278)" on p. 458A, under "^{c}D;"
"278" on p. 470, under "$^{\flat}$b" and p. 474, under "mt;" and
"(278?)" on p. 449B, under "JLMN."

The only other possibility of reference which he missed is to forget the reference altogether.

Moreover, the 5th letter is not "b" but r: it is taller and narrower than b of bn; and his "j" is nothing but bn, the 2 letters being joined together as in a monogram.

The text may be read as follows: l^{c}d $^{\flat}$r bn lmn mt By ^{c}Awd. $^{\flat}$Ayr, son of Lawmân, died. - ^{c}d, e.g., JaS 150b. - $^{\flat}$r, e.g., WiAM 5. - lmn, Ox 156. - mt, e.g., Maǰ1.

ClAS 286 (pp. 287 and 536).

The 1st half of Clark's commentary expresses a baffling opinion, viz. the text "is in letters so small as to be unreadable with the naked eye." Clark should have explained how the inscription was engraved in the 1st place and where the Saf bedouin got ... a magnifying glass to do his job. Clark ends his commentary stating that "as a consequence it must remain undeciphered for the present." But, then, how does he know that there is one text only. His facsimile shows that there were in all probability 4 short texts. Finally, Clark should also have explained how he read at least 13 letters and why he did not read the others.

ClAS 288 (pp. 238 and 537).

Clark reads the text as follows: "l j[h]$^{\flat}$ [bn hl bn ^{c}]mn By J[H]$^{\flat}$ [son of HL son of ^{c}]MN."

The parentheses around "h" remain unjustified in the commentary. Clark's opinion on the etymology of his "j[h]$^{\flat}$" is: "possibly see the Ar. jaha, 'to widen (a wound)',or $^{\flat}$ajha, 'bald'." He copied his information from HaAF, p. 103A. But, his "jaha" should be corrected to jahha (2nd form), and his "$^{\flat}$ajha" to $^{\flat}$jha. Clark speaks of "the apparent substitution of the letter $^{\flat}$alif for either w or y

when these occur as the final radical ... For example see the divine name RDʾ (No. 304) and the personal names SNʾ (No. 22, sny), ʾDʾ (No. 55, ʾdy), ḤTʾT (No. 1162, ḥtw) and JHʾ (No. 288, jhy)" (p. 116).
The "possibly" quoted above contradicts the assertion just reproduced. The same contradiction is repeated in 3 of the 4 other names, viz.
on "SNʾ" of no. 22: "the derivation of this name is uncertain but see the Ar. sanā" (w/y) (p. 173).
on "RDʾ" in no. 304, and on "ḤTʾT" in no. 1162, cf. below.
Clark seems (?) to be certain on the etymology of "ʾdʾ" of no. 55 (p. 81); he simply writes: "see the Ar. ʾadā." He also refers to "ʾDʾT" in CIS 1785, where the name does not exist (cf. JaSN, p. 110, no. 2).
The nominal derivation qtʾ (ʾ = w/y) and its derived forms were already identified systematically as such in 1970-1971; viz.
qtʾ, e.g., in šʿʾ, e.g., in JaS 106: the vocalization "šāʿiʾ" (cf. JaSN, p.68, note 86) is that of the present participle of the root šʿw;
qtʾn in ġlʾn in JaS 174c the commentary of which could hardly be more explicit: "ġlʾn, cf. Ar ġalā (from the root ġlw) 'high price', and ġlwn in CIS 4381;"
mqtʾh in mdʾh in LP 863, from the root dwy (cf. JaSN, p. 137, who refers to Ar mudīʾ 'sick'). One may relate the noun to the root mdy; then, the name belongs to the qtʾh derivation. In either case, it actually belongs to the qtʾ nominal group.
The qtʾ nominal derivation is definitely proven by the spelling rdʾ of no. 304, instead of rdw/y. But Clark did not recognize it (cf. below).
Clark dissects the 1st m into bn in order to find a continuous pedigree. "[ʿ]mn" becomes "[ʿMN]" on p. 452A, under "ḤL." The last letter is read "n" although it has almost the same length (6.5 mm) as the 2 other l's of the text (7 mm).
The text may be read as follows: lgh ʾmh lbn ʿml By Gawh, ʾAmāh struck ʿÂmil with violence. - gh, e.g., LP 835. - ʾmh, cf. mh in LP 964. - lbn, cf. the passive voice in LP 239.

ClAS 294 (pp. 239 and 537).
The end of the text is read by Clark as follows: "bn n[hn ḡ]wn son of N[HN, he felt oppressed]." The commentary states that the reading of the last 2 words is "uncertain." The reading of nhn is certain on the facsimile, but Clark misread the 1st letter of the last word; it is k instead of "ḡ;" cf. the rounded type of this letter in no. 141.
The end of the text may be read as bn nhn kwn son of Nawhân. He was [here].

ClAS 296 (pp. 140 and 537).
The commentary states that "this text was enclosed by a thin, irregular line." But the elliptical cartouche is incomplete; its tracing is as wide as that of the letters, at least on the facsimile; and it is no more irregular than any other; e.g., no. 290.
The initial name is read as "ʿly" by Clark; it is ʿry ʾArray; e.g., CIS 147. Of course, the name ʿly is much better known than ʿry!
nqth is translated as "his she-camel(s)," and the commentary states that the word "may be either singular or plural." If such a statement is true, why did he translate the word by a singular in both no. 82 (p. 190) and the lexicon (p. 475)? But the assertion is inaccurate: the only plural form known so far of nqt is nq, e.g., in WH 3663 (cf. Ar nâq or nûq). Needless to point out that there is absolutely no reason for suggesting that nqt might be a plural here (cf. Ar nâqât).

The last word, read as "ḡybt" by Clark, is ġyrt; cf. Ar ġayirat "pays, terrain bas" (cf. BiKaDAF, II, p. 516B). The translation remains the same as in the edition, "low ground." However, Clark's suggestion that his "ḡybt" "may refer ... possibly to a stone enclosure which was located some 200m to the north of this knoll" is unacceptable. The words ġayb and ġaybat mean, respectively, "low, depressed, place" and "a low, depressed, piece of land or ground" (cf. LaAEL, p. 2313B and C) ... "a stone enclosure" is something entirely different. Furthermore, how does he know that the "stone enclosure" referred to by him actually is Saf at all and, if so, whether it belongs to the time when no. 296 was engraved?

ClAS 300 (pp. 241 and 538).
Clark fails to mention the incomplete cartouche connected with the text. Here again, he confuses b and r in his reading of the 1st name as "[db]n;" the form of b is clear, and r is shorter and wider. He states also that "the last letter of this name [= ʾḥn] has been tampered with." But, there is no trace of any kind of tampering on the facsimile, and the preceding assertion remains unjustified. He finally affirms that "it is impossible to be certain of the reading [of ʾḥn in CIS 440, as suggested by JaSN] from the facsimile." Here again, Clark does not exactly understand the words he uses. Would the reader take Clark's reasoning literally and apply it to his readings, both his name list and lexicon would be considerably shorter because he would have to discard all uncertain readings. Furthermore, the reader wonders why Clark fails to inform him that J. Halevy had already read the 1st letter of the name as ʾ (cf. JA, 10 [1877], p. 438). The initial name reads drn Darîn; cf. WH 2383a, and Ar darîn "dry herbage" (cf. LaAEL, p. 875C). Note that HaAIC's reference under drn, "WH 2383" must be corrected to "WH 2383a," a correction which WiHaI failed to make (p. 358).

ClAS 304 (pp. 242 and 538).
The spelling of the divine name rdʾ in hrdʾ instead of rdw/y "may be seen as a scribal error," states Clark who contradicts himself; cf. his statement of p. 116 quoted above, pp. 49-50. What an insulting nonsense! This new form definitely confirms the qtʾ nominal derivation (cf. above p. 50) and at the same time indicates that the divine name was understood as a present participle. Clark reads the last name as "knt." Here again, he confuses n and l. The n of bn is 2.9 mm long, but the central letter of the name is 5.9 mm long. Clark also states that rfʾt "is usually found as a male name." But, rfʾt is clearly the name of a woman, e.g., in CIS 4748: wwgm ʿl ʾmh rfʾt (as in the edition) And he mourned over his mother Rafʾat. Clark did not have to prove such a fact by such flimpsy a babling as his: "here [the name] is clearly that of a woman because of the following bnt, 'daughter of'." The reason for his "clearly" seemingly is that "it is unlikely that the final name should be read TKNT." What kind of proof is this? It does not make any sense.
The pedigree of the text reads as follows: rfʾt bn tklt Rafʾat, son of Tukalat, - tklt, cf. Ar tukalat "qui res suas alteri curandas committit, eoque nititur" (cf. FrLAL, I, p. 195B).

ClAS 305 (pp. 242 and 538).
Clark fails to mention the cartouche encircling the text. The 1st and 9th (last) letters are identical. Yet, Clark reads the 1st as "b," which is contradicted by the form of b of bn, and the last one as "r," but he also re-

marks that "it is also possible that this [= the 1st] letter is merely a badly formed l." This suggestion which gratuitously implicates the author of the text is based on Clark's obsession of the lâm auctoris which prevented him from accepting a text without it. He writes that "the occurrence of the letter b at the beginning of the text, rather than the usual lâm auctoris, is strange." But the fact is not called "strange" on p. 120. What is "strange" and obvious as well is his incompetence to deal with a very ordinary text.
The beginning of the text may be read as follows: rq ds Dass was weak. - rq, e.g., WiAM 5. - ds, CIS 1174.

ClAS 309 (pp. 243 and 538).
Clark reads the text as "l ʿbdʾl." I suggest reading it as lʿbd ʾl because of its closeness to no.310, the similarity of script in the 2 texts, and the presence of ʿbd, the author of no. 310. By ʿAbd. He arrived [here]. - ʿbd, e.g., JaS 22. - ʾl, e.g., CIS 814.

ClAS 310 (pp. 243 and 538).
Clark fails to mention the wasm in the form of ġ to the left of the initial name of the text. There are 2 objections against Clark's reading of the 2nd half of the inscription as "hrs b hdr he kept watch at this encampment."
1 - The 1st and last letters of the text are identical; yet, he reads them as "l" and "r," respectively.
2 - The letter added above the text toward the end is r; yet, he reads it as "b."
The 2nd half of the text may be read as follows: hrs rhdl He guarded Râhidil [here]. - hrs, WH 3097. - rhdl, cf. rhdt, e.g., in WH 624 (as in the edition), instead of "bhdt" read by HaAIC (p. 123).

ClAS 312 (pp. 244 and 538).
Clark's error is to give 2 different values, "l" and "r," to the 1st 2 letters which are identical, viz. a very wide curve. The pedigree is not listed on p. 453B, under "RʿY."
The initial name reads lʿy Laʿay. Cf. Tham Hu 480/2, and Saf ylʿy in Wi 890.

ClAS 314+315 (pp. 244 and 538).
Clark divides the inscription into 2 texts and reads the 2nd in the wrong direction. The personal name of his no. 315, "sʿ," has no entry on p. 454B. It is obvious that no. 315 is the end of no. 314: ʿsl He mixed food with honey. Cf. Ar ʿasala "to mix food with honey" (cf. J. Penrice, A Dictionary and Glossary of the Kor-an, New York, 1969, p. 97B).

ClAS 316 (pp. 244-245 and 539).
Clark states that the personal name tmnt, the initial name of the text, occurs in Sabaean CIH 541/15; it is also found in Ja 2816am. The 2nd half of the text is read as follows: "wslm rtl and he submitted foolishly(?)" (cf.also p. 119), and the commentary admits that "the expression is most unusual"(p.245). That is to put it very mildly. Clark does not even raise the obvious question so as whom or what the author "submitted" to? But, what is by far the "most unusual" feature is Clark's comment "see Ar. sallama, 'to submit, give up'" (p. 245); cf. also "slm, v.2nd form, to submit, 316" (p. 472). Here again, these 2 meanings come from HaAF, p. 333A, and Clark mixes up the verbal forms of slm. HaAF gives "to submit" and "give up" but as the meanings of the 10th form ʾistaslama and of the 4th form + ʿan, ʾaslama, respectively. For the 4th form, cf.

below, HaCH 194. Clark keeps on mixing up 2 other forms of the verb slm when he states that "slm, v., to protect, 1029" (p. 472). Since this entry is different from the preceding one, slm here must be the 1st form. But, the basic meaning of salima, 1st form, is "to be, become safe, secure," and 2nd form "to make someone to be safe, secure,or free; to save, secure, or free someone" (cf.LaAEL, p. 1412B-C).
How is it possible to figure out why Clark is looking for difficulties where there are none? The pericope is as simple as can be: and he saved Hâtil. - Cf. Ar ratala "to weight" (cf. LaAEL, p. 1101C).

ClAS 318 (pp. 245 and 539).
Clark reads the text as follows: "l hy hdrt bn syd By HY" (p. 245) ", the incapacitated one" (p. [v] ", son of SYD." The correction of p. [v] is maintained in the final text. Clark refers "hdrt" to "Ar. darara, 'blindness'" (p. 245)",injury, damage" (p.[v]). Unfortunately, the addition of p. [v] is not found in any of the 3 Ar dictionaries listed in his bibliography, and it is that addition which enables him to change his 1st translation "the blind one" (p.245) to "the incapacitated one" (p. [v]). But "the blind one" is maintained on p.473.
This is indeed a tremendous improvement which further consists of translating a feminine substantive as a masculine one because of the fallacious pretext that "perhaps it [= the original substantive] is a noun used adjectivaly" [sic!].
The 5th letter is misread as "d;" it is ġ.
The text may be read as follows: lhy hgrt bn syd By Hayy. Hagrat stopped [here], hunting. - hy, e.g., JaS 174b. - hgrt, e.g.,hgr in Wi 415. - bn, e.g., JaS 51c. - syd, cf. the perfect in JaS 110.

ClAS 328 (pp. 247 and 539).
Clark reads the text as "l ʾtʿ b[n By ʾmʿ son [of..." The whole content of the commentary is "this text is clearly unfinished. Possibly the author had begun to trace out the text, prior to engraving it more definitely, but then abandoned it for some reason." These statements are those of a pontificating dreamer for whom b must necessarily belong to bn son of and, consequently, the 3 dots of his translation, which the facsimile does not corroborate, represent 3 letters, as if he had received some revelation informing him that 3 letters only, no less and no more, were missing. The hatching after b is such that 1 letter, such as ġ, n or ʿ, is possible. Furthermore, who beside Clark would even think that the author of the text would 'trace out ... some reason"? What is the difference between this text and the others to even suggest implicitely that we would not have the text engraved by the author? Of course, Clark does not justify his strange opinion.
The text may be read as follows: lʾtʿb[n] By ʾAtʿab[ân]. - This name is a new example of the ʾqtln nominal derivation, e.g., as ʾbʿqn in Wi 613, ʾblqn in CIS 200; cf. also tʿb in CIS 3404, and Tham tʿbn in Hu 530. The existence of that nominal derivation excludes as unnecessary the dissection of text into 2 sections, the 2nd one being bn he stopped.

ClAS 332 (pp. 248 and 539).
Clark's commentary is restricted to the 1st name ktm and informs the reader that CIS 204 and 2274 should be added to HaAIC's list. But, he fails to indicate which list is is talking about, either on p. 495 or on p. 939A.HaIC's list of Saf references is on p. 939A. Clark adopts CIS's reading of CIS 204, and accepts as certain CIS's doubly doubtful reading "bn kt[m]." The name ktm

does not exist in either CIS text (cf. below). Finally, Amman 8a is missing in Clark's list. The 2nd name of the present text is read "mhf" by Clark (cf.also p. 462B). The 2nd letter is ʾ, instead of "h," and the 4th and last letter is eliminated. The name reads mʾfh Maʾawfuh; cf. ʾf, e.g., in CIS 2842.

ClAS 333a (pp. 249 and 539).
Clark misreads the last 2 letters of the 2nd name, viz. "shrn." His commentary states that the name "is read as SHRN, a known name, rather than as SHRN, which it appears to be, which has no known root." Yet, he, himself, reads "shr" in no. 324 (p. 246), where no comment is made on the etymology of the name, and no asterisk introduces the name on p. 454B, thus indicating that it is already known somewhere else. Cf. also shbn in CIS 808. He also misreads l as "n." This letter is 9.8 mm long, that of ngl is 9.5 mm long, contrasting with n of bn which is only 2.5 mm only. The 2nd name of the text is shbl Sihâbil, a qtll (l = il) derivation.

ClAS 341 and 409 (pp. 250, 540 and 265, 565, respectively).
The 2 texts have in common the same formula l - - - hnql which is translated by Clark as "this area watered by rain belongs to —." The identity of the 2 formulas is not pointed out by Clark in either commentary, and his translation rejoins WiHaI's interpretation of WH 1958 which JaIFSC has called an "absurd story" (p. 506) and commented upon as follows: "it is absurd to think that a Saf person would claim the ownership of a 'region'." And it is what Clark's commentary implies when speaking of "the mudflat area" (p. 250) or "low-lying mud-flats" (p. 265;note here again the 2 different spellings involving the hyphen). In both cases, hnql may be translated as the relay. Note that Clark's commentaries do not mention that CIS 252 contains the same formula as the 2 texts listed above; the preceding translation fits this text very well also.
The initial name of no. 409 is hgmh Hagumuh, instead of "hjml" of Clark's reading (pp. 265 and 465A); cf., e.g., hgmn in CIS 2012.

ClAS 350 (pp. 252 and 541).
Clark does not mention anything suspicious or abnormal in the engraving of the initial name, which he reads as "dhml." Yet, he reads w as "h" and ġ as "l." On the 2nd name, his "hʾsʾ," he states that "the text shows signs of having been tampered with and the name may originally be BʾBH." But, the name becomes doubtful on p. 425B, under "DḤML," but becomes certain again on p. 450B, where the reference to the text is followed by this: "(read BʾBH?)." At any rate,the 1st letter could not be "b" because its angles are sharp while those of b are well rounded. The very pointed angle suggests the letter to be s. The short appendix in the upper extremity of the 2nd letter appears to be the continuation of that of the 3rd letter; it may thus be eliminated as adventitious. There is no sign of the last letter "having been tampered with" on the facsimile. The initial of the 3rd name, "m[...]," is not listed on p. 462B. The hatching after that letter is wide enough to cover the space for 4 letters, not 3 as indicated in Clark's transliteration and translation. The 2nd letter of the 4th name is y with a well-traced loop; yet, Clark reads it as "l." Clark states that "the verb ḥdw is new." It was already attested in CIS 429a.
The pedigree of the text may be read as follows: ldwmġ bn shbʾ bn m[....] bn fytt. By Dawmaġ, son of Sahbaʾ, son of M[....], son of Faytat. - dwmġ, cf. Ar damaġa "to overcome, prevail, subdue" (cf. LaAEL, p. 914A). - shbʾ, cf., e.g., shb in WH 2421. - fytt, cf. the foreign word futat , diminutive fuwaytat (cf.

A. Dozy, Dictionnaire détaillé des noms des vêtements chez les Arabes, Amsterdam, 1845, pp. 339-343).

ClAS 352 (pp. 252-253 and 541).
Clark reads the text as follows: "l ʾll bn ʾdh[n] wʾblh nʿr By ʾLL son of ʾḎH[N], and his camels were tormented by flies." Clark misreads the 2nd letter of the 1st name y as "l." He puts the last letter of his "ʾḎH[N]" between brackets although the letter is clear on the facsimile; and the brackets disappear on p. 445A, under "ʾLL." ʾbl is given the meaning of "camel(s)" on p. 470 although the plural is used in the 2 texts referred to, viz. here and no. 1174. Clark does not justify his singular "camel." He misreads "n" instead of l before the last 2 letters of the text. This letter is 10.3 mm long (l of ʾbl is 11 mm long) against 6 mm for n of the 1st bn and 7.6 for n of ʾdhn. The text may be read as follows: lʾyl bn ʾdhn wʾbl hl ġr By ʾAyl, son of ʾAdhan. And ʾAbl was frightened [while] wandering from the right way. - ʾdhn, cf. Tham dhny in Hu 592b. - ʾbl, e.g., Wi 136. - hl, e.g., CIS 2908+2909; active voice in WH 2305bis. - ġr, present participle; cf. Ar ḥara (o) "to deviate, wander from the right way" (cf. LaAEL, p. 483A).

ClAS 360a (p. 542).
These 2 letters to the right of the beginning of no. 360 are not mentioned by Clark in his study of nos. 360-363 (pp. 255-256). The name reads lm Lawm.

ClAS 363 (pp. 255 and 542).
Here again, Clark does not mention anything unusual in the engraving of the 2nd name; yet, he reads as "ġ" a letter clearly written as w, thus, "ʾbjr" which becomes "ʾB" on p. 445B, under "ʾNS;" and the text is not listed on p.443A, under "ʾBJR." His interpretation of the end of the text is drastically changed on pp. [v-vi], and 6 lines of his commentary must be suppressed. His 2 interpretations are based upon his gratuitous opinion according to which wnr must be understood as w + nr.
The 2nd half of the text may be read as follows: ʾbwr wnr hstrt ʾAbwar, He raised this hiding. - ʾbwr, WH 3090. HaAIC (p. 17) also suggests the reading of "ʾbjr," and WiHaI states that "possibly the copy should be emended to ʾbjr" (p. 441), but any doubt has vanished from p. 548A: "emend to ʾbjr." The copy leaves no doubt about the reading of the name; it is ʾbwr. It is most probably because of those 2 authors that Clark reads the name here as "ʾbjr" in spite of the epigraphical evidence and without informing his reader of anything. Note, however, that WiHaI reverts to ʾbwr in the commentary on WH 3310 (p. 467). - wnr, cf. Ar wannara "to raise, uplift" (cf. SaAAL, p. 1239A). - hstrt, as in the edition. Clark inaccurately gives this word the meaning of ẓl(l)t "shelter" here and on p. 472 but "hiding place" on p. 282, no. 465. This translation, which is accurate, is not listed in the lexicon, p. 472.

ClAS 365 (pp. 255 and 542).
Clark reads the 2nd and last name as "bjt." But the 1st letter is angular, while b is rounded. Thus, rgt Raggat; cf., e.g., rg in Wi 47.

ClAS 367 (pp. 255-256 and 542).
Clark reads the 1st name as "ḏ" and the commentary reflects a complete confusion: [1]"the initial letter of the name ḎḎ here more resembles the form

of s̄ than of ḡ [2] but a name SD does not seem likely. [3] It may perhaps be read as SLL, the two letter [sic!] having been deliberately altered to resemble d" (p. 256). The divisions are mine.

Ad 1. - The letter is š, definitely not "ġ."

Ad 2. - What is the meaning of such a statement? Is it because there is no root such as šd or šw/yd? Is it for another reason? If Clark knows the justification of his assertion, why does he not spell it out in simple and clear words?

Ad 3. - Where does the so-called alteration come from? If the statement is factual, his reading of "d" is manifestly erroneous. But, nothing unusual appears on the facsimile and, here again, it seems to have been invented because he does not know exactly what to do.

The name reads šd Šayd. Cf. šyṭ, e.g., in CIS 4314. For the ṭ/d alternance, cf. above, p. 47, the commentary on no. 202.

Clark's description of the drawing of a horse connected with the text states that "behind it [= the horse] is a bird with upraised wings" (p. 255, the introduction on nos. 365-367), and that "bird" becomes "birds" on p. 494. The drawing has exactly the same shape as that of the man to the left and its so-called "upraised wings" are the outstretched arms of the man.

ClAS 378 (pp. 258 and 543).

Clark fails to refer to the incomplete cartouche connected with the inscription. He gives another proof of his ignorance in onomastics when he declares that "the name ʿḤDT," the 1st name of the text,"seems impossible, as ʿayn and ḥ cannot be found in immediate sequence in any Semitic word" (p. [vi], instead of the original opinion which reads as follows: "seems to be an unlikely name" (p. 258; this is maintained in the final text). The theophoric nominal derivation ʿqtl is well known:

ʿbsr in CIS 4389. HaAIC's comment is "root unknown" (p. 402);

ʿrhz in Ox 260 and WH 2431, contrary to JaROx, p. 285; HaAIC's comment is also "root unknown" (p. 416);

ʿfhd in WH 3040. WiHaI's translation reads "()Fahd" (p. 435), and his name list suggests "probably to emend to fhd" (p. 595B); HaAIC simplifies the name by reading it "FHD" (p. 473); and

especially Ḥasaean ʿḥns ʿAḥnas in Ja 1048/2-3 (cf. A. Jamme, Sabaean and Ḥasaean Inscriptions from Saudi Arabia, Rome, 1966, pp. 74-75, where ʾ is printed instead of ʿ; the name is missing on p. 106B; cf. the photograph on pl. XVII).

ʿ, which stands for ʿttr, ʿAttar, a well-known deity in South-Arabia, is only remembered in onomastics.

Clark relates ẓlt to both "Ar. ẓalla, 'abode' and ẓulla, 'awning, booth'." Because of the meaning of the 2nd form of ẓl(l) (cf. above, pp. 34-35), the meaning of "abode, booth" is surely secondary. There is no reason for excluding the original meaning of ẓullat "a thing that covers, or protects, [or shades one, over-head" (cf. LaAEL, p. 1916B); thus "shelter,"not "abode," which is a place where one abides or dwells. The two meanings are given to ẓlt on p. 473: "abode,shelter;" and they are respectively used in nos. 378 and 901.

ClAS 381 (pp. 259 and 543).

The pericope is read as follows: "ṣyd ʿr mn njd and he hunted onagers from NJD."

Clark states that "sometimes the form mn is found in places where m would be more likely, as in mn njd of No. 381" (p. 117).

Such an exception is unacceptable because there should have been assimilation between the 2 n's. Furthermore, p. 473 lists "ʿr, n., ass, onager" followed by 7 references. In 6 of them, ʿr is indeed a singular and is translated by "ass;" only the present number is an exception: "onagers" in the plural!!! The commentary notes that "this is the first recognized usage of the name of the region of Najd in a Safaitic inscription." But, a correction on p. [vi] of the 1st text = p. [iii] of the final text informs the reader that "njd here may also simply be a common noun - 'high plateau'." The identification of ngd with the well-known el-Nejd of Saudi Arabia is out of the question; Clark's confusion also affects his knowledge of geography. el-Nejd lies about 640 km south of ʿArʿar the country of which "would [.] appear to be the eastern extremity of the Safaitic area" (cf. JaSICA, p. 43). Besides, Clark's text also implies a contradiction. On p. 85, he speaks of the Saf people living in "Northern Arabia" (cf. above, p. 6), and el-Nejd is in central Saudi Arabia.

The pericope may be read as follows: wṣyd ʿrmn ngd And ʿArmān hunted in Nagd. ʿrmn, cf. ʿrmt in LP 1292a. - ṣyd, cf. the present participle in no. 318 (cf. above, p. 53). - ngd, cf. the personal name, e.g., in CIS 551.

ClAS 386 (pp. 260 and 543).

Clark reads the text as "l bn bhl By BN BḤL," and declares that "this is a new compound name." If so, why is a space inserted between the 2 elements in both the transliteration and translation? He probably imitated WiHAI in his transliteration of Wi 496 (cf. below). But, the name is properly transcribed as "BNBḤL" on pp. 144 and 447E. Here again,Clark confuses the letters b and r: he gives the same value of b to 2 different letters; r is composed of 3 strokes making 2 right angles, while b is a well-rounded curve.

The text may be read as follows: lrnb hl By Ranab. He became poor. - rnb, CIS 941. - hl, e.g., Ox 464+468.

ClAS 405 (pp. 263-264 and 543).

Clark gives the value of l to a stroke much shorter (11 mm) than the length of the immediately preceding l (17 mm). The 1st name reads ngm Nagm; e.g., JaS 85a.

Clark claims that "No. 228 may be by a brother and No. 981 by the father of the present author."

a - Clark pays no attention to the actual order of the names of the pedigrees of nos. 228 and 405, which read respectively as follows:

228: "l rfʾt bn whd bn ʾmr" (p. 223) and

405: "l ljm bn ʾmr bn whd" (p. 263).

On the one hand, if the 2 "ʾmr"'s were the same person, the most his "ljm" could be is "rfʾt"'s uncle. On the other hand, if the 2 "whd"'s were the same person, then his "ljm" could be "rfʾt"'s nephew. Both hypotheses are wishful thinking based on a single name of the pedigrees.

b - The 2nd statement is erroneous even according to Clark himself. The original decipherment of no. 981 reads as follows: "l ʾmr bn whd By ʾMR son of WḤD. See Nos. 228 and 405, which may be by sons of this author" (p. 395). The author of no. 228 would be either the grandson or the brother of that of no. 981 depending on whether it is the 2 ʾmr's or the 2 whd's who are considered as the same person. P. [vii] contains this: "395. No. 981. Delete bn. For 'son of WḤD' read 'he was alone'. Delete the following comment'." The correction was not reported either in the commentary on no. 405 (p. 260) nor in the list of names where the reader finds "ʾMR bn WḤD 981" (p. 445B) and "WḤD 981" (p. 466A). This situa-

tion remains unchanged in the final text.

ClAS 412 (pp. 267-268 and 545).
The author of the text is a woman named ʿd ʿAdd (cf. the feminine relative pronoun d³t), and the pedigree is followed by wlh rgm which Clark translates as "and this is her cairn" (cf. also p. 121) with reference to WH 3420. The pericope of this text is also found in no. 1046 (cf. below) but in an entirely different context; and material identity does not imply formal identity. For WH 3420, cf. below.
The end of the text wlh rgm may be translated as Ragîm was distressed. - wlh, cf. Ar walaha, 2nd form "affliger, consterner" (cf. ChDAF, pp. 1401-1402); here, in the passive voice. - rgm, Ox 52.

ClAS 414 (pp. 267 and 545).
Clark reads the text as follows: "l b[j]d wwjm ʿl ³mh [?] ʿl [..³ḡ]f By B[J]D, and he grieved for his mother ....." The 1st letter of the initial name is r because of the small loop at the extremity of the upper horizontal stroke. The brackets around "j" are unjustified: the diameter of the letter is even longer than that of g of wgm. Clark claims that "the name may be read BMD, rather than BJD, but it is difficult to tell from the photograph." His facsimile, however, does not even remotedly suggest the possibility of m instead of g. The meaning of "[?]" remains unexplained. According to Clark, 2 letters are missing between ʿl and his "[³ḡ]f." The space is so narrow in height, viz. between w and g of wgm of no. 413 that not even a single letter could have been engraved there. This fact explains why the author engraved his next letter so far to the right of ʿl, and this letter is either ³, h or ṯ. Clark's choice of "[³]" is arbitrary. Finally, if one dot represent one missing letter, the 8 dots at the end of his translation correspond to 5 letters only. The text may be read as follows: lrgd wwgm ʿl ³mh ʿl(.) ġf By Raggâd. And he mourned over his mother ʿAl(.). Crowd! - rgd, Wi 686. - ʿl(.), cf. ʿl³ in WH 2344, or ʿlh, e.g., in JaS 129e, or ʿls in LP 1140. - ġf, cf. Ar ġaffa "se précipiter en foule autour de..." (cf. BeAF, p. 554A; cf. also HaAF, p. 529A).

ClAS 419 (pp. 268 and 545).
The end of the text is read as follows: "t³r he was avenged," which is changed to "he took revenge" (p. [vi], a correction maintained in the final text); and the commentary refers to "the verb t³r with the meaning of 'to take vengeance '," and states that "here it is a simple statement." How is it possible to pass from the active voice ta³ara to the passive voice tu³ira by simply asserting that "it is a simple statement" as if ta³ara was not "a simple statement? P. [vi] cancels the above-mentioned translation and replaces it by "he took revenge." The initial blunder remains total because "to be avenged" is still listed as a translation - and even the 1st one - of t³r on p. 471: "t³r, v., to be avenged, to exact blood vengeance, 419, 957, 1004, 1011, 1046." The verb "exact," however, is replaced by "grant" and "take" in nos. 1011, 1046 and 1004, respectively, and "revenge" replaces "vengeance" in no. 957. What is the reason for all those changes? Furthermore, the erroneous spelling "bloodvengeance" is noted in nos. 957, 1011 and 1046. There is no reason for considering t³r as a verb rather than a substantive: blood vengeance!

ClAS 420 (pp. 268-269 and 545).
The parentheses in "bd[rl] b[n]" must be suppressed: the letters are

clear on the facsimile. The 4th name is read "b[y]." But the last letter is the lower fork is clearly open on the facsimile; thus, hgh Haggûh; cf. Ar hagg "fortune, good fortune" (cf. LaAEL, p. 595B). The name *dnt" has no entry on p. 453A. The end of the text is read by Clark as follows: "w l hb ³bh and for his sister's loved one." The pericope may be translated as and over Hibb, his sister,

ClAS 422 (pp. 269-270 and 546).
The end of the text is read by Clark as follows: "fhlt wdr w³lh ³bʿnh so O LT and DR shelter him...." (p. 269).
The commentary says that "the end is difficult to make out; no sense can be made of this ending but it may consist of an invocation to the two deities mentioned." I suggest reading the end of the text as ³bb ʿnh and translating the pericope as follows: And, O Lat and Dûsarâ and ³Ilah, he moved his strong she-camel [here]. ³lh: e.g., in WiTh 14. - ³bb, cf. Ar ³abba "movit rem c. acc." (cf. FrLAL, I, p. 2A). - ʿns, cf. Ar ʿans "a she-camel that is hard, or firm, or strong" (cf. LaAEL, p. 2173C).

ClAS 423 (pp. 270 and 546) = J 14203 (cf. MaSIAM, II, pp. 200-201) a.
Clark's drawing of the end offers a very awkward letter form which he reads "f;" and the form is integrated in his figure of typical letter forms on p. 71, column E = "fine," under "f." Why is the tracing of this text considered as "fine" is impossible to say.
The 2nd and last name may be read as srs Saris; CIS 2139.

ClAS 426 (pp. 272-273 and 547).
The 3rd name is read as "šll" (cf. also p. 467, under "ym," and p. 456A). Yet, the facsimile clearly shows syl Šayl; the diacritical part of y is a wide isosceles triangle and it takes a voluntary blindness to read such a letter as "l;" cf. the place name in CIS 1086.
The pericope is read as follows: "wqrh f³ʿwr and he was afflicted with ulcers and blind in one eye." Clark relates qrh to "the Ar. qariha, 'to be covered with ulcers'." This is a secondary form having a secondary meaning; cf. Ar qaraha "to wound" (cf. LaAEL, p. 2509C and FrLAL, III, p. 420B). Clark correctly remarks that the verb ʿwr "has the sense of 'blindness in one eye', not of complete blindness," as was suggested by previous publications. But, his translation is inaccurate, Ar ʿâra, 4th form does not mean "to be, become blind in one eye," which is the meaning of the 1st, 9th and 11th forms, but "to render someone blind of one eye" (cf. LaAEL, p. 2192B-C). Furthermore, Clark claims that "a secondary sense is 'to mar, injure, spoil' and it is probably this meaning which should be applied to the common curse." The basic reason of his "should be applied" is found on p. 390: "it is most unlikely that the author would have used the word twice with two entirely different meanings" (cf. below, the commentary on CIS 3064). Consequently, he wishes to be able to use exactly the same verb "to injure" in his translation of the 2 ʿwr's in an expression, such as "ʿwr ld yʿwr hsfr" in CIS 58. And he looks for a secondary meaning applicable to humans and inscriptions as well, and he transcribes in his own way HaAF, p. 508B. But, both LaAEL (p. 2193C) and FrLAL (III, p. 241B) make it clear that the 1st and 3rd secondary meanings invoked by Clark are limited to a well, and the 2nd one, "to injure," most probably derives from "to destroy," which is also listed by LaAEL. Furthermore, since FrLAL has "obliteravit" as the 2nd meaning of ʿâra, this is perfectly suitable when the text speaks of hsfr this inscription, and the 1st meaning also is eminently proper when the text speaks of humans.

The pericope of no. 426 may be translated as follows: and he was wounded and rendered one-eyed.

ClAS 445+446 (pp. 277-278 and 548).

Clark reads his nos. 445 and 446 as follows: "l kfl bn hdt" and "l bdn," respectively.
Clark divides m, the 2nd letter of the line, into "kf," and his obsession of the lâm auctoris prevented him from recognizing a qtltl (l = il) nominal derivation - provided he is aware of it! - by considering the 2nd l as the beginning of another inscription. Yet, his 2 texts follow each other, making a continuous, homogenous line of letters.
The text may be read as follows: lml bn hdtl bdn By Mall, son of Haddatil. He was corpulent. - ml, instead of Clark's imaginative "kfl;" e.g., CISN 1b. - hdtl, hdt, e.g. in Ox 288. - bdn, cf. Ar badana "to be big, bulky, big-bodied, or corpulent" (cf. LaAEL, p. 169A).

ClAS 450 (pp. 278 and 548).

Clark states that "the letter r of the name DRʿ has been altered on the stone but the alteration constrasts sharply with the darker patina of the original letter." Since the difference in patination is not visible on his facsimile, why did he not describe the so-called "alteration"? Furthermore, how can the reader know that the so-called "original letter" is not l instead of his "r"? At any rate, the general form of the letter is so different from that of r of ʾmr that they cannot be given the same value. The letter has the general form of m. The 3nd name may be read as dmʿ Damʿ; cf. Ar damʿ "tears" (cf. LaAEL, p. 913B).

ClAS 452 (pp. 279 and 548).

Clark eliminates the last 2 letters: sn He was speared [here]. Cf., e.g., Wi 812 (contrary to JaSN, p. 101).

ClAS 455 (pp. 279 and 548).

Clark's decipherment is an excellent example of his simmlistic approach to the texts where he is hypnotized by the common expressions, such, e.g., l - - hʿr (no. 454); therefore, no. 455 must have the same formula ... and all the more so because both texts are engraved on the same stone near another parallel expression, l - - hdr (no. 451). His disregard for the specific palaeography of each individual text combined with his preoccupation of finding well-knwon names easily created a reading in full agreement with his basic approach, viz. "l bnn bn bhrmh hʿr This ass belongs to BNN son of BHRMH."
The specific form of b of bn is a V with a slightly rounded angle, and r is composed of 3 strokes forming 2 rounded right angles, either acute or obtuse, and the 2 horizontal strokes may be short or long. Clark reads 2 r's as 2 "b"'s. Furthermore, the 9th letter is only slightly curved; it is l instead of "r."
The text may be read as follows: lrnn bn rhl mh hʿr By Ranin, son of Rahil. He has treated this ass gently. - rnn, CIS 4540. - rhl, e.g., Ox 148 = 149. - mh, cf. Ar mahha "benigne tractavit camelos" (cf. FrLAL, IV, p. 215A).

ClAS 460 (pp. 280 and 548).

Clark reads the text as follows: "l hʾs y[ʿlh] hmnt By HʾS; weakness is overshadowing him (?)."
Clark's commentary mentions "the damaged letters" which are specified later on as being the "damaged word" preceding hmnt, viz. "y[ʿlh] of his transliteration.

Clark fails to justify why the letter y is included in his parentheses on p. 473. In spite of his assertion on "the damaged letters," there is not the slightest trace of hatching on any of the letters of "y[ʿlh]" on the facsimile; the letters are as neat as the others. On the basis of his own facsimile, all those letters are as certain as the others, and his assertion repeated twice seems to be nothing more than some kind of justification for his translation which is declared "doubtful." Clarks states that "such a usage of the verb ʿl, in the imperfect, is unknown." There is absolutely nothing wrong in finding a new form of a well-known verb. However, since the initial personal name may be read hʾsy (instead of his "hʾs"), his so-called difficulty does not exist. He gratuitously interprets hmnt as h + mnt, a noun. He further gratuitously refers it to "Ar. munnat, 'strength, weakness'," choosing the 2nd meaning of the Ar word without any specific reason. He also disregards the Ar parallel minnat "favor, benefit; grace, bounty; kindness, benevolence" (cf. SaAAL, p. 1003A). Finally, Clark affirms that mnt "could conceivably be the name of the goddess Manât, although she is otherwise unattested in Safaitic religion." This is quite erroneous: the theophoric names are a manifestation of the faithful's beliefs, and mnt does occur in the theophoric name hnʾmnt Hanîʾmanât (e.g., in HaCH 58).
If the facsimile is correct, the text may be read as follows: lhʾsy ʿlh hmnt By Haʾasay. Hamânat has sheltered him. - hʾsy, cf. ʾsy, e.g., in IM 51045a. - hmnt, JaS 50.

ClAS 465 (pp. 282 and 548).

Clark reads the 2nd and last name as "ʾf[l]" and his commentary notes that "the final letter of the second name has been heavily scoured by a later vandal." What is clear on the facsimile is a long, narrow damaged spot and below it the letter t is eliminated by Clark. The name reads ʾft ʾAfat; CIS 2664. For the meaning of strt, cf. above, the commentary on no. 363 (p. 55).

ClAS 465a (pp. 282 and 548).

Clark reads correctly "l hʿwd bn nf," but the present number is not given on p. 465B, under "HʿWD" (and thus, no pedigree), and the 2nd name is not listed among the entries of p. 464B. Therefore, the text is completely forgotten in Clark's index. The study of the present text must have been added after the 1st draft of the work was completed.*

ClAS 475 (pp. 284 and 549).

Clark reads the text as follows: "l dl bn ʾf[k]l" and the commentary states that "the reading [of the 2nd name] is not certain as the two final letters cannot be seen on the photograph. The hand copy reads ʾFRL, an unlikely name, and we have restored ʾFKL."
The 1st name reads dy Dawy. - Note "hand copy" here but "hand-copies" on p.7 (cf. above, p. 8). - Clark fails to explain what kind of magic transformed the doubtful "ʾf[k]l" into an assured name on p. 445A; nor does he justify his oracle of his "ʾFRL" being "an unlikely name." Of course, how would he know the existence of the ʾqtll (l = il) nominal derivation? The tracing of at least this "k" is spurious and wholly unacceptable. The text exists on the photograph "6/17" (p. 486). Why is it that those 2 letters "cannot be seen on the photograph"? It would have been easy for Clark to say that the photograph did not register the right extremity of the text. This hypothesis could have been thought of had Clark said that the letters were not on the photograph. But his expression "cannot be seen" implies that the space necessary for the 2 letters

is there on the photograph, although the letters "cannot be seen." Of course, if the photograph did crop the extremity of the text, the last letters "cannot be seen." But, such an expression is inaccurate because it does no exactly say what the situation is, and there is no reason for not telling things as they are. Furthermore, let us consider the possibility of the cropping of those 2 letters by the photograph. If the cropping was vertical (in relation with the facsimile as it stands on p. 549), the left half of both ʾf would also have disappeared. If it was aslant, it is the last letter of no. 472 that would be missing. Any other position of the cropping would involve more letters. Yet, Clark does not make any remark on the tracing of all those letters, and a dotted line should have indicated the edge of the photograph section. Thus, if there is no trace of those letters on the color photograph, although the letter next to them, f, is very clear - the reader should remember here that Clark succeded in reading 13 letters which were declared "unreadable with the naked eye" (cf. above, p. 49, no. 286) - the only answer to the problem at hand is that those 2 letters do not exist on the stone and that Clark took as letters some features of the stone while copying the text. Finally, the case of this text is another proof of Clark's inflating gargling on his tracing of the facsimiles (cf. above, p. 8): viz. 2 letters "cannot be seen on the photograph;" his copy has "ʾFRL;" but "we have restored ʾFKL"!!!
The 2nd name may be read as ʾf ʾAwf; e.g., CIS 2842.

ClAS 476 (pp. 284 and 549).
Clark reads the initial name as "šbwm, "but the text is not listed under the name on p. 456A. The commentary states that the text "appears to have been vandalised," but no detail is given of that so-called act of vandalism. None is visible on the facsimile where there is no hatching of any kind. The initial letter cannot be read š; it is t. If Clark considers that letter as having been "vandalised," as he must do in order to read it as "š," then he should have explained how his vandal closed up the loop so neatly. The 4th letter of the name certainly is original, and is l not only because its lentgh, 5.9 mm, is closer to that of the initial l, 7.8 mm, than to that of n of bn, 3.6 mm, and also because of its slightly bent extremities. The true reason for Clark's reading may be found below, in the commentary on no. 1110.
The name may be read as tbwl Ṯabwal; cf. tbl in Liḥ JaL 92b/1-2 and Tham JsaT85 and Saf ḥtbl in CIS 329.

ClAS 478 (pp. 284 and 549).
The 2nd personal name is read as "rfl;" it is lfl Lawfil; cf. lf, e.g., in CIS 2930+2931a. - The end of the text is read as "[h]mrr" which is translated "[the] myrrh (?)" (p. 284) or "perhaps 'bitter herbage'" (p. [vi]; this suggestion is maintained in the final text), and his translation remains unsubstantiated by any etymology.* The end of the text reads hmbr the stallion-camel; cf. Ar mibwar "camelus admissarius, qui dignoscit, num foeta sit camela" (cf. FrLAL, I, p. 171B; cf. also LaAEL, p. 275A).

ClAS 484 (pp. 285 and 549).
The parentheses in "[s]rm" are disproved by the facsimile. The name becomes certain on p. 456B. srm Ṣārim; e.g., IM 49218a.

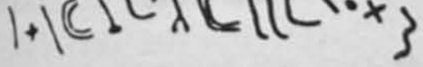
ClAS 493 (pp. 287 and 550).
Clark reads the last 2 letters in the wrong direction, and the mention of his "bn ḤRS" is wanting on p. 455A, under "SMM." He also misreads f as "r."
The 2nd name reads as ḥsf Ḥāsif; CIS 377.

ClAS 495 (pp. 287 and 550).
Clark fails to mention that an incomplete cartouche isolates the text from no. 494. According to him, the text is composed of 4 letters only, "l[jrm]." There are certainly about 8 letters, the 2nd half of which is illegible at least on the facsimile, and his "[jrm]" becomes certain on p. 449B.
The text may be read as follows: lgml [?...]l By Gamal .... - gml, e.g., Wi 673 bis.

ClAS 496 (pp. 287 and 550).
Clark's reading of the 1st name, "whb[n]," becomes certain on p. 467A. He states that "nothing of [the 2nd name] can be made out from the photograph, while the hand copy reads S[L]H, an unattested name." If true, how can he justify the drawing of that name on his facsimile and especially the correction of his copy to "S[R]H" (cf. also p. 455B)? Here again, Clark gives 2 different letters the same value of "b."
The text may be read as follows: lwhrn bn šllm By Wahrân, son of Šallam. - whrn, e.g., CIS 4456. - šllm, cf. šlmt in CIS 106.

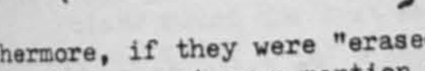
ClAS 496a (p. 550).
Clark's commentary on no. 496 fails to mention the existence of another inscription, no. 496a, to the left of the preceding text. It is completely illegible at least on Clark's facsimile.

ClAS 497 and 573 (pp. 287,550 and 304, 553).
Clark reads each text as "l rsbn bn ḥrtt bn ḥrb." These 2 texts having the same content are misread by Clark because of his confusion of the letters b and r. The palaeography of the texts is not uniform most probably because of the poor quality of the 2 copies. The 2 letters seem to be composed, respectively, of 3 strokes making 2 right angles, and 2 strokes making a sharp angle. Clark declares (p. 304) that "the script of these [texts] is identical." Such a statement is an outstanding proof of his inability of taking a good look at an inscription and of studying their particular palaeography. It suffices to compare, e.g., the 2 š's: the š of no. 497 has 8 bends, while that of no. 573 has 6 only, and their shape is entirely different. Here follows their reproduction:



in nos. 497 and 573, respectively.
Each text may be read as follows: lbšrn bn ḥbtt bn ḥbr By Bašrân, son of Ḥabtat, son of Ḥabir.
bšrn, CIS 4933. - ḥbtt, cf. At ḥabit "serpens truncatam caudam habens" (cf. FrLAL, I, p. 332A). - ḥbr, e.g., Wi 227.

ClAS 508 (pp. 289 and 550).



Clark states that "the letters l and t appear before the beginning of this text but both have been deliberately erased." Yet, no trace of such an action is to be found on the facsimile. Furthermore, if they were "erased," how could Clark trace them so neatly? Finally, Clark does not even mention the suggestion - which he should have proven - that they were "erased" by the author of the text himself. If such is not the case, those letters belong to the original text. Clark reads the 1st name as "tl." The initial name reads as tlmt Ptolemy. - The name is the defective writing of tlmyt of Minaean RÉS 3427/1, which is commonly dated from the 3rd century B.C.

(cf. A. Grohmann, Arabien, München, 1963, p. 26, note 2: "264/63 v. Chr." The root lmt does not exist in Ar. For the importance of this text, cf. above, p. 6.

ClAS 537 (pp. 294 and 551).
The presence of a wasm in the form of the letter m above and to the right of the text is not mentioned in the commentary.

ClAS 538 (pp. 295 and 552).
The pericope is read by Clark as follows: "whdr bnql and he was present at the rain-water flood." For Clark's opinion on nql, cf. above, p. 42, the commentary on no. 98. - The translation restores without putting it between parentheses the inexistent article before nql. - The pericope may be translated as follows: And he dwelt at a relay. - hdr, e.g., CIS 1926.

ClAS 555 (pp. 299 and 553).
Clark reads the end of the text as follows: "dkrn [bn h]qm DKRN [son of H]QM." The 1st letter of the last word is s instead of "[h]." The 2nd letter of "dkrn" cannot be read as "k;" it is h. Clark's restoration of "[bn]," 2 inexistent letters, is contradicted by the fact that the space between the letters n of "dkrn" and s of sqm is not wide enough to receive 2 letters + the space between these 2 and the adjacent letters.
The end of the text may be read as follows: dhrn sqm. Dûḥarûn. He fell sick [here]. - dhrn is a dqtl nominal derivation, e.g., as dsrb in LP 712, and dhsm in JaS 70; cf. hrn, e.g., in CIS 2021. - sqm, e.g., CIS 877.

ClAS 559 (pp. 300 and 551).
The facsimile of the text is the 2nd of the list of drawings which were corrected (p. [viii]) to correspond to the reading. In the final text, the facsimile is complete: Clark reused the 1st drawing and simply blotted out n of bn and traced 2 smaller letters n and d instead, thus displacing n from its original position. The use of such a trick can hardly guarantee the accuracy of the letters, instead of Clark's bombastic gargling discussed above, p. 8-9.
Clark reads the text as "l hn² bn bjt bn dhl r²h By HN² son of BJT son of DHL; he saw it/him (?)."
Clark's interpretation includes the 3rd personal pronoun without any antecedent in the text, which is an unacceptable feature unless it would refer to the text itself, in which case his translation would not make any sense at all. He misreads y as "l," and confuses the well-curved b with the angular r. Finally, he erroneously refers a 2-letter verb to a verb with final w/y, viz. "r²" to "r²y;" cf. a similar case in WH 641a (cf. below).
The text may be read as follows: lhn² bn rgt bn dhyr ²h By Hâni², son of Raggat, son of Duhayr. He lamented [here]. - hn², e.g., JaS 156. - The next to the last letter of dhyr is y because of the swelling of its lower extremity; e.g., dhr in Wi 456. - ²h, CIS 2766.

ClAS 561 (pp. 300 and 553).
Clark reads the text as "l snnt By SNNT." He fails to mention that a square cartouche encloses the text, and he also eliminates the last letter of the text.
The text may be read as follows: lsnn tl By Sann. He practised a charm [here]. snn, cf., e.g., snnt in CIS 1555. - tl, e.g., Wi 10.

ClAS 580 (pp. 307 and 554).
Clark reads the text as follows: "l kʿmh bn r[..]. By KʿMH son of R.." The whole commentary is limited to a single phrase: "although no trace of any other letters was observed on the rock." What is perfectly clear is that the only basis for Clark's opinion is his endorsement of the opinion so well publicized by F.V. Winnett on the so-called k + - + h nominal derivation. Such a theory cornered Clark to have to explain bnr. Then, his obsession of bn son of left him no choice but to declare that "this text is clearly unfinished" in spite of the contrary evidence which he himself states. He then crowned his magistral work by yet another error, viz. the addition of 2 dots after the last letter in his transliteration. Here again, how would he know that 2 letters only would have been left out? Of course, bn son of has to be followed by a name ...and many names are composed of 3 letters!!!
The text may be read as follows: lkʿm hb nr By Kâʿim, He feared Nawb. - kʿm, cf. JaSN, p. 140; cf. also the commentary on no. 1007. - hb, e.g., CIS 280. - nr, e.g., Tap 47.

ClAS 582 (pp. 307 and 554).
The 2nd half of the text is read by Clark as follows: "mld bn r[jl]." Clark considers as certain (cf. also p. 463B, under "MLD") a letter, "n" of his "bn" which is inexistent on the facsimile. His fascination for b = bn son of explains the restoration of "n." The parentheses in the 2nd name are unjustified: the letters are clear on the facsimile, but Clark misreads w as "[j]."
The 2nd half of the text may be read as follows: mldb rwl Muladib. He slavered [here]. - mldb, cf. ldbn in Lih JaL 31g. - rwl, cf. Ar rala (o), 2nd form "to slaver" (cf. SaAAL, p. 310B).

ClAS 584 (pp. 307-308 and 554).
Clark reads the text as follows: "l bhnnt bn j[..]." The 1st half of commentary affirms that "bhnnt" is related to "Ar. hannânat, 'weeping woman, female mourner'" (pp. 307-308). Evidently, he refrains from making any comment on a masculine name having a meaning such as "By/in a weeping woman"!!! Furthermore, he confuses b and r again. The 2nd half of his commentary states that "the last two letters of the second name are illegible" (p. 308). This statement must be rejected outright, the facsimile proves that there is nothing after the letter "j," viz. no hatching of any kind that might indicate missing letter(s). Furthermore, how does he know that, here again, 2 letters only would be missing? Cf. above, the commentary on no. 580. Finally, there is no entry for his name "j[..]" on p. 448B. Cf also below, no. 855.
The text may be read as follows: lrhnnt bng By Rahannat. He returned to his origin. - rhnnt is a qtllt (reduplication) nominal derivation; cf. rhn in CIS 169. - bng, e.g., CIS 1484.

ClAS 585 (pp. 308 and 553).
Clark reads the text as follows: "l hbb bnw By ḤBB, he built(?)." His commentary notes first that "the word bnw may be a verb, perhaps a variant of the well known bny, 'he built'." That variant is already attested in CIS 3510. However, in the present text, it does not make any sense because there is not the slightest clue as to what the author might have "built," and the verb cannot be in the passive voice. The commentary also declares that "the text may have been left unfinished, although there is no trace of any other letters on the stone." The only reason for Clark's gratuitous hypothesis is, here again,

his ignorance and his inability to deal with even the simplest of the texts. Here again, Clark confuses b and r: the 4th letter, r, is angular, and the 2nd and 5th letters, "b"'s, are well rounded.
The text may be read as follows: lhb rb nw By Hibb. Rabb has emigrated [here]. hb, e.g., HaNST 1. - rb, e.g., JaS 155. - nw (cf. the feminine nwt in CIS 2160) = ny (e.g., CIS 1108) from the root nwy; cf. the present participle in Wh 3559a (cf. below).

ClAS 586 (pp. 308 and 554).

Clark reads the text as follows: "l dr bn bʿmh bn fd." Clark's reading is erroneous because the letters nos. 2 and 9 are of the same type; yet, he reads them as "d" and "h," respectively. Also of the same type are letters nos. 3 and 10; yet, he reads them as "r" and "b," respectively. His reading of the 2nd letter as "d" is based upon a short stroke parallel to the lower extremity of the long stroke; but, the distance between them both is so small that they are practically contiguous. Finally, his "f" is ẓ.
The text may be read as follows: lhr bn bʿm hrn ẓd By Harr, son of Baʿîm. Hawrân became steadfast. - hr, e.g., CIS 290. - bʿm, the 2 references listed by HaAIC (p. 112) must be suppressed; cf., e.g., bʿmh in Field 1040c. - hrn, cf. Tham Hu 255c. - ẓd is another example of the ṯ/ẓ interchange; cf. Ar ṯâda (o) "to be, become firm, or steadfast" (cf. LaAEL, p. 1889C).

ClAS 586a (pp. 308 and 554).

The text is referred to by Clark as "seven strokes [.] above the text," viz. no. 586. But, he carefully fails to mention that strokes nos. 3 and 4 form the letter s, and that the initial stroke is a lâm auctoris, e.g., as in no. 589. There is a horizontal stroke joining the top of the 3rd letter to a point near the upper extremity of the 4th letter; cf. a similar case, e.g., in no. 215 (cf. above, p. 48.
The text may be read as follows: lls rbl By Lass. He had many children and many cattle. - rbl, cf. Ar rabala "to be increased, to have many children and many cattle" (cf. SaAAL, p. 261A).

ClAS 589 (pp. 309 and 589).

The 2nd and last name is read "[k]zl" by Clark who is all too happy at long last to find a name which would corroborate his fancy derivation k + qtl, a theory which he inherited from F.V. Winnett. The initial letter reads ġ; thus, ġzl Ġâzil. Cf. the verb ġzl "to spin cotton" in CIS 1206.

ClAS 593 (pp. 310 and 554).

The height of the letters varies from 10.9 mm for the shortest of them all, n, to 15.5 for b, 17 for ʾ, 17.2 for z, 18.2 for the 2nd d, 18.7 for l, 18.9 for ġ, and 23.5 for the 1st d. It would thus appear even at first sight to be impossible to misread any of those letters. Yet, Clark succeeded in achieving such a feat: the last letter ʾ is read as "h" in "zdh" (cf. also p. 454A); thus, zdʾ Zaydaʾ. The name belongs to the qtlʾ nominal derivation as, e.g., zbnʾ in CIS 3678. The preceding interpretation is preferable to the qtʾ formation because of the following reasons, viz. zd for zyd is much more frequently attested than the full form zyd, and the qtlʾ derivation also is much more common than the qtʾ formation.

ClAS 600 (pp. 311 and 554).

Clark reads the text as follows: "l drb bn ntn bn dhl." But, he eliminates the 5th letter and reads the 6th as "b" although the palaeography of the inscription with its clear forms of b and r demands the reading of s.
The text may be read as follows: ldr bn snntn bn dhl By Dâr, son of Sannatân, son of Dâhil. - dr, e.g., Tap 66. - snntn, a qttln (duplication) nominal derivation, e.g., as grrmn in CIS 4245b; cf., e.g., sntn in JaS 186. - dhl, e.g., CIS 121.

ClAS 600a (pp. 311 and 554).

Clark's commentary on no. 600 notes that "what appears to be a drawing of a human figure accompanies the text." In so doing, he eliminates 2 letters below his so-called "human figure" and one above it; thus 3 letters are not even worthy of a mention in Clark's commentary. As a matter of fact, it is a short text. The initial letter cannot be read as l because its length is only slightly more than half that of d, viz. 5.5 and 10 mm, respectively.
The text may be read as follows: nds nw Nâdiṣ emigrated [here]. - nds, JaS 99.

ClAS 603 (pp. 312 and 554).

Clark reads the 2nd half of the text as follows: "ẓlm wwhd bhrf fhrdw slm hn ẒLM., and he was alone in the fertile land, so O RDW grant security here." - For "hn" as "here," cf. also p. 120. The last letter of Clark's "rdw" does not exist on the facsimile. A corrected drawing of this section of the text should have been added to p. [vi]. For Clark's use of "grant" in similar contexts, cf. above, p. 43, the commentary on no. 104. Clark reads the end of the text as "slm hn" with the radial sun located between the two words, a fact duly acknowledged at the end of the commentary. But, none of the 13 other texts listed as having that symbol (p. 495) shows it interrupting the inscription. It is located most frequently below the center of the text (e.g., no. 769); it is also found at the end of the text (e.g., no. 256) or above the end (no. 410). It should also be added that out of the 8 other texts listed as containing the word slm (p. 472), 6 show the word at the end of the inscripion, and the 2 remaining texts, nos. 82 and 410, there is nothing interrupting the normal sequence of the words following slm. Clark's understanding of the right side of the text is not supported by the preceding information which was disregarded, voluntarily or not, by him because of his fascination of identifying mrṭ bn ẓlm of his reading of the text with mrṭ bn ẓlm, the engraver of no. 578. Furthermore, his reading of "n" of his "hn" is erroneous; it is l, which is 4.3 mm long, and l of slm is 5.3 mm, contrasting with with n of the 2nd bn, 2.4 mm long. Therefore, the letter is twice closer to l than to n. The word rf is missing at the end of the 1st line of the commentary (cf. also the final text).
The 2nd half of the text may be read as follows: ẓlmlh wwhd bhrf fhrd[w] slm Wasm Ẓâlimlah. And he was alone in this food abundance. And, O Rud[â], [grant] safety! Wasm. - ẓlmlh could also be read ẓlm lh Ẓalim. He was hidden. Such an interpretation is unacceptable because of the following verb whd he was alone. - whd, e.g., JaS 60. - rf: the commentary refers the noun to "Ar. rîf, 'fertile land, cultivated land'. It occurs as a verb in SIJ 873 and HTap 55, with the meaning 'to pasture in fertile land'." His translation of Ar rîf is repeated on p. 472. Here follow the meanings of Ar rîf in the 3 dictionaries listed in his bibliography.
HaAF, p. 281A: "cultivated, fertile land. Fluvial region. Ampleness of life. Lower Egypt."
LaAEL, p. 1202B: "Land in which are sown fields, or seed-produce, and abundance

of herbage and of the goods or conveniences or comfort of life ... the part that is near the water, of the land of the Arabs; ... or a tract in which are green herbs, and waters . and level lands of seed-produce,. or sown fields, or varieties of seed-produce..."

DoSDA, I, p. 575B: after 2 quotations dealing with Egypt and Africa, one reads this: "Le nord... Bord d'une riviere... rivage de la mer..." None of these dictionaries justifies Clark's switch of meanings and his translation of the word as "fertile land." And FrLAL concurs with the 3 other authors (cf. above, p. 42, the end of the commentary on no. 98). It was Clark's duty to prove that the country was cultivated. I repeat my remark on Wi 873: "it is very doubtful that the place where WiSIJ 873 was copied, could be called rîf" (cf. Oriens Antiquus, 6 [1967], p. 213). Furthermore, that rf is a verb in Tap 55, as Clark claims, is highly debatable, and my translation of the word there as "rest" is amply justified by the presence of slm safety at the end of so many texts.- rd[w]: the form rdw is attested in this collection more than twice more often than rdy, according to p. 469.

ClAS 612 (pp. 314 and 555).

Clark offers 2 interpretations of the text.

P. 314: "l hnn tb mhn By HNN; and curse him who is contemptible." The commentary states that it is "an unusual text. The imprecation is a new one." Unfortunately, Clark does not specify who is cursed and who is supposed to implement the cursing.

P. [vi]: "No. 612. Perhaps read l hnnt b(n) mhn;" and this new reading is maintained in the final text. No translation is suggested. The loss is very minimal since it would contain the translation of l and bn with 2 unvocalized names. The text is not listed under "HNNT" (p. 465B), and "MHN" has no entry on p. 464A. More importantly, Clark restores the letter "(n)," which does not exist on the facsimile, because of his infatuation of pedigrees and this, obviously enough, is of much greater importance than the respect for the written word. Finally, the last letter is l, not "n." The letter is 7.8 mm long and the initial l is 8.5 mm long, contrasting with the 2 n's which are 5.5 and 4.9 mm, respectively.

The text is as simple as can be; it may be read as follows: lhnn tb mhl By Hânin. Mâhil perished. - hnn, e.g., WH 797. - tb, Wi 334. - mhl, e.g., CIS 434.

ClAS 628 (pp. 318 and 555).

Not even a single letter can be read on photograph 20. Clark reads the 2nd half of the text as follows: "wdt² bntj ngrn rb²l and he spent the spring with the animals which were giving birth, while watching out for RB²L." But, p. [vi] corrects the reading: "for ngrn rb²l read ngr l rb²l;" and this correction is maintained in the final text.

Clark apparently does not care about the texts, which he does not refer to, where the pericope dt² b- is attested and where b introduces a place name; e.g., JaS 127. He also speaks of "the active participle ngrn" in the singular!!! This is another incredible novelty to be added to the others (cf. above, p. 17). The fact that the preceding assertion must be omitted according to p. [vi] does not alter the fact that Clark once held such a fantasy and, therefore, it has to be added to the other data pertaining to his knowledge or lack of it. Clark's correction of "ngrn" to "ngr l" is unacceptable for the last letter is 1.9 mm long, contrasting with the letter l of rb²l with 3.1 mm. As could have been expected

as a consequence of his hypnosis of hmlk the king (cf. above, pp. 13-14), Clark takes full advantage of his reading of the name "rb²l" to state that this name "may be the name of one of the Nabataean kings who bore the name, possibly Rabbel II (c70-96AD)" (p. 319). There can be no doubt that he prefers this interpretation to the other: "it may simply be the name of an individual Safaitic tribesman" (p. 319) because such an interpretation taken out of the context of the hmlk question may be viewed as a possible historical concordance... which it is not. Clark does not seem to be aware of the ridicule of his translation of the pericope, viz. the author of the text "spent the spring ... while watching out for RB²L." The king of the Nabataeans is coming ... or may be coming ... probably on an excursion trip to look around!!!

The pericope may be read as follows: wdt² bntg ngr nrb ²l and he spent the spring at Natîg, on the lookout for Nayrab [who was arriving. - ntg, place name; cf. the personal name ntgh in Wi 616 (cf. below). - nrb, Wi 130.

ClAS 639 (pp. 321 and 556).

Clark reads the text as follows: "l hd ym By HD, he spent the day (here)." The 1st statement of his commentary is "HD is found in C 3200 only." The importance of this assertion lies in its "only" which means that he rejects WiHaI's reading of WH 245. However, he fails to publish his own reading of the text which is not listed among the inscriptions restudied in his thesis (p. 479A). For the redition of the text which does not include the name hd, cf. JaIFSC, p. 519. Clark adds that "it would also be possible to read the unattested name HDYM. The truth of the matter is that Clark does not justify his 1st reading which dissects the name into 2 equal parts, and he could not justify it because of the existence of the Ar root hada (o) "to light, kindle, a fire" (cf. LaAEL, p. 592A; cf. also FrLAL, I, p. 395A), and hdy "obtenir (une faveur)" (cf. A. Barthelemy, Dictionaire arabe-français. Dialectes de Syrie: Alep, Damas, Liban, Jérusalem, Paris, 1935, p. 163). The existence of the Ar hadda "to excite, incite, urge, instigate" (cf. LaAEL, p. 588A) is of no help because the qtlym derivation is not yet attested in Saf and hdym Hadyum may be explained satisfactorily by the root hdy. What troubled Clark is his ignorance of the Saf qtlm nominal derivation which is, however, well known; cf., e.g., slgm in WiTh 83.

His suggestion of reading hdym is offered so as to claim that the name "could be South Arabian in origin." And he does not even bother to offer a semblance of proof. His hidden reason is, in my opinion, the fact that the qtlm derivation is frequent in South-Arabian. But, this formation is also well attested in both Lih. and Tham. Since he dissects the 5 letters into 3 sections as "l hd ym," what valid reason would he have to reject a dissection of those letters in 2 sections only, such as lh dym Lahh was wronged; cf. Ar dâma (i) "to wrong, treat wrongfully" (cf. LaAEL, p. 1816C)? He would have none. Yet, the great number of texts beginning with the lâm auctoris justifies the reading of the text as lhdym, as indicated above.

Clark adds "for South Arabian names occurring in Safaitic inscriptions see WH 1425." But, in this text, there is question of ONE SINGLE so-called South-Arabian name in the editors' translation, not at all, as Clark claims, of "names" in the plural. Clark mixes up singular and plural ... after all, there is only the difference of one small letter between them. That so-called South-Arabian name does not even exist. For WH 1425, cf. below.

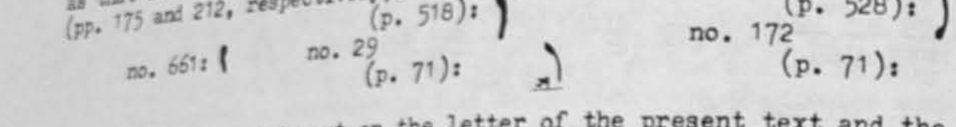
ClAS 644 (pp. 322 and 556).

Clark's commentary on nos. 643 and 644 does not mention the series of 5

lines located closer to no. 644 than to no. 643, viz. 1.5 and 2 mm, respectively. They are not mentioned either on p. 495; cf. above, p. 25.

ClAS 661 (pp. 326-327 and 557).

Clark reads the end of the text as "hnbt[y] the Nabataean." Note that the parentheses of the transliteration are wanting in the translation. The commentary notes that "the final letter appears to be a badly formed y." Such an assertion is baffling if one refers to his tableau of p. 71, bottom line, the letters of nos. 29 and 172, the drawings of which are different from those of the facsimiles (pp. 518 and 528, respectively). These 2 letters are of the same type as that of the present text; yet, no remark is made in the commentary on the texts (pp. 175 and 212, respectively).



Therefore, Clark's statement on the letter of the present text and the use of the brackets, both contradicted by the facsimile where the letter y is certain, prove that he is forcing his decipherment of the letter as he sees it and, consequently, that the swelling of the stroke is minimal, in which case the letter would be l. The end of the text may be read as follows: hn btl Batal rested [here]. - hn, e.g., CIS 3562. - btl, CIS 1156.

ClAS 676 (pp. 329 and 558).

The 2nd half of the text is read as follows: "tᶜ[.. .]bn[y] Taᶜ[.. .], he built."

The commentary states that "perhaps the second name should be read as TᶜT" on the basis of no. 560. And "ᶜTᶜT" is listed as doubtful on p. 448B: "(676)" as well as on p. 464B, under "NMR:" "676(?)." But, since he gives 3 dots, thus 3 letters missing between ᶜ and b, although he affirms that "between two and four letters could have been obliterated," what could those 2 or 3 letters be for him to be able to consider his "bn[y]" as a verb having the author of the text as subject? Furthermore, what is the reason for inserting an empty space between ".." and "." in both his transliteration and translation? Why could b not be the last letter of a 3-letter name followed by the verb ny emigrated (e.g., CIS 1108) = nw? The 3 letters bny could also belong to a 4-letter personal name. Note also that the final y is certain on the facsimile. The 2nd half of the text, as it stands on the facsimile, cannot be translated.

ClAS 678 (pp. 330 and 557).

Clark's reading of the text is "l ʾlht bn [..m] By ʾLHT, son of [..M]. On the facsimile the lower extremities of the 1st 4 letters are below a line which is subscribed by a long, narrow hatching. Are these letter extremities below that complex on the stone or are they restored? The question is all the more relevant because an aslant stroke such as that of the 4th letter normally belongs to ʾ; yet, its is drawn and read as "h;" and the 2nd letter could equally be ʾ, h or ḥ; yet, it is drawn and read as "ʾ." Nothing can be done with the 1st name unless a reliable facsimile is published. Also on the facsimile the distance from n to the last m is 23 mm. The same distance measured to the right of l includes 4 letters. Clark's transliteration not only erroneously puts the last letter between brackets, but also has 2 dots representing 4 letters. His commentary states that "the second name has been so poorly inscribed that it is

almost impossible to make out the letters." The main phrase is hard to believe and all the more so because of the neatness of the 1st 7 letters. The subordinate phrase does not justify the tracing of m. At any rate, his transliteration and translation make it clear that his "..[m]" is the name of the author's father. This "[..M]" has no entry in his onomastic list (p. 462A); and the letter could equally belong to a word, such as slm.

ClAS 687 (pp. 332 and 558).

This is the 3rd text the facsimile of which was corrected (p. [viii]) to suit the transliteration by the addition of n as the 9th letter. In the final text, Clark neatly added a short stroke in the center of the wide empty space between s and w. Of course, the reader has to believe that the shape and the location of the letter is minutiously accurate. Clark states that the 1st name "JZL is known only from WH 3895 and from Tham. Hu 80/2;" this is the only phrase of the commentary. Clark blindly copied HaAIC's information on p. 161 and sweeps under the rug - provided he was aware of it - that HaAIC reads the same name as "gll" on p. 165 and, as it is usual, the 2 readings are not referred to each other. The reference to "Hu 80/2" is manifestly erroneous. Neither HuJVA (p. 59; also reproduced by vdRrIT, pl. II) nor J. Euting's facsimile of Eut 84 = Hu 80/2 (cf. JaMAR, V, pl. 4) contain a group of letters which could even remotedly be read as "gzl." HaAIC's mention of "Hu 80,2" must be corrected to "Hu 83+84/2" or more simply as "Hu 84" (cf. HuJVA, p. 80) = Eut 128 (cf. JaMAR, V, pl. 6). The story was summarized in JaTS (p. 50; cf. also JaMAR, V, p. 111A, under Eut 127 and 128) which endorses Huber's tracing of Hu 122 = Hu 83+84, which is clearer and neater, and the name is wll.

Clark reads the end of the text as "whl and he encamped (here)." This section may be read as wkl He was weary. - wkl, cf. Ar wakala "lassus, fatigatus fuit" (cf. FrLAL, IV, p. 501A).

ClAS 688 (pp. 332 and 558).

The central pericope is particularly mistreated by Clark. His 1st reading was "wtzr gdr and he was on the lookout for pools of rain-water" (p. 332). The commentary notes that "tzr here is an 8th form verb with the meaning 'to watch out for, await'." The meaning given to tzr renders Clark's translation completely absurd: how can someone "await" or "be on the lookout for" ... "pools of rain-water" as if "pools of rain-water" were moving and, therefore, might eventually come in the field of his vision? Clark does not seem to understand the difference between the static verbs "to be on the lookout, await" and the act of searching for, which implies a movement. In the last phrase of his commentary, he states that "the security [.] will be afforded him if he discovers pools of water in this barren area."

P. [vi] suggests an entirely different reading which is meant to replace the 1st and is maintained in the final text: "tzr ndb he was awaiting wailing for the dead(?)" and "ndb is to be related perhaps to the Ar. nādib, 'wailing for the dead'." It should be emphasized that the note of p. [vi] does not request the reader to disregard the last phrase of the commentary; therefore, in spite of his change of translation, the commentary still maintains the idea of "pools of water" which is discarded by his new translation. Furthermore, "gdr. n, pools of rain-water, 688" is still listed on p. 473, while the participle "ndb" has no entry on p. 475.

The following remarks must be added.

1 - On p. 494, under "human figure with seven dots," correct "668" to 688.

2 - Clark's reading of "ḫdr" is incomprehensible: how could he have read as "ḫ" a short straight stroke 3.3 mm, the 2 other n's of the text measuring 2 and 3.9 mm, respectively?

3 - The above-quoted information on tẓr is included in the following summary of p. 475: "nẓr, v. , to watch,
, v., 5th form, (tnẓr), to await;
, v., 8th form, (tẓr), to be on the look out." Correct "tẓr" to tẓr.

a - To show how great Clark's confusion really is and, therefore, to understand his statement as another proof - if at all needed - that he does not really understand the words he uses, here is the list of his translations:
"he was watching" = nẓr (nos. 784 and 790) AND tẓr (no. 811; in no. 725: "he watched");
"he was on the lookout" = nẓr (no. 804a) AND tẓr (nos. 268 and 688); and
"he awaited" or "he was awaiting" = tnẓr (no. 790) AND tẓr (nos. 754, 764 and 957).
What is the use and purpose of specifying different meanings for each form of the verb and using all of them for tẓr? Furthermore, the form tnẓr does not have the meaning "to await."

b - His classification of tnẓ and tẓr as the 5th and 8th forms is copied from either WiSIJ (p. 201) or WiHaI (p. 648), although JaSN had already considered them both as "5th forms" (p. 177A).

4 - Clark's understanding of ndb as a present participle is contradicted by the fact that, when not isolated, tẓr is followed by a direct complement, either a substantive or a personal name; e.g.,
tẓr hsmy "he was watching the sky," e.g., in CIS 2820+2821 (cf. JaSN, p. 132);
tẓr hʾbl "he was on the lookout for the camels" (cf. l.c., p. 36, note 14);
tẓr lbṭ he was on the lookout for Labiṭ in WH 157 (instead of "nbṭ" as in the edition). For lbṭ, cf. Liḥ lbṭlṭᶜ in JaL 62b/1.
Without seemingly being aware of the preceding fact, Clark endorses it; e.g., "tẓr bᶜd he was awaiting BᶜD" in no. 754, and "tẓrh tm TM was awaiting him" or "he was awaiting HTM" in no. 764 (for this text, cf. below).

5 - The distinction of meaning between the three forms nẓ, tẓr and tnẓr is contradicted by their use in identical pericopes, such, e.g., as
nẓr hsmy e.g., CIS 1562, tnẓr hsmy (e.g., CIS 2634) and tẓr hsmy (e.g., CIS 2820+2821). Cf. also Ar naẓara and 5th form tanaẓẓara "to look at, towards, in order to see" (cf. LaAEL, p. 2810C) and "5: see 1, first signification" (cf. l. c., p. 2812A). The formula in those 3 texts means to be on the lookout for the wished-for sky. - The pericope of no. 688 may be translated as follows: and he was on the lookout for Nâdib. - ndb, e.g., Wi 464.

CIAS 699 (pp. 334 and 559).
Clark fails to mention the incomplete cartouche connected with the text. The facsimile shows "ʾmz" as the 2nd name, but photograph 20 has dmr Damîr. Cf. Tham Green 3, and Saf dmrt, e.g., in LP 500.

CIAS 700 (pp. 334 and 559).
Clark reads the 2nd half of the text as "bn [nẓl] son of [NẒL]," and his commentary is limited to a single phrase: "the second name here is very indistict on the photograph." Yet, on the facsimile, the last 3 letters of the name are perfectly clear and read nfl (cf. Clark's gross error of "ẓ" instead of f). Furthermore, the hatching between n of nfl and n of bn is 9.8 mm wide; thus,

2 letters are missing and they have to be w and ᶜ. Clark's 2nd error is to discard these 2 letters.
The 2nd half of the text may be read as follows: bn [ᶜw]n fl son of [ᶜkw]an. He escaped. - [ᶜw]n, LP 621. - fl, cf. Ar falla "to escape, run away off" (cf. HaLP, p. 572B).

CIAS 723 and 723a (pp. 338-339 and 560).
The treatment of these 2 numbers is an outstanding example of Clark's confusion, illogical handling and inability of dealing with an original which is somewhat out of the ordinary. His whole concoction is worth reproducing:
[1] "1 jn w(1)[b]wq( )th[.]l[hf]. [2] By JN and [.....] [3] This is a problematical text. [4] It gives the impression that the writer was not familiar with the script [5] or that the text itself may be incomplete. [6] Some of the letters are very indistinct and some are clearly unfinished. [7] No interpretation of this text can be suggested here." The divisions are mine.

Ad 1. - The parentheses in his 5th letter, "(1)," are unjustified; they simply witness to his confusion due to the fact that the letter is engraved horizontally instead of vertically; for another example, cf., e.g., CIS 423. His misreading of his 6th letter as "[b]" is inexcusable; it is ḫ. There are 2 hatchings inside the text, representing each a single letter, viz. his letters nos. 9 and 12. Clark could not have represented them in a more illogical manner: the 1st becomes "( )" wide enough to cover the space for 2 letters, and the 2nd is "[.]." Clark reads his 10th letter as "t." This is another inexcusable reading: the letter clearly is ʾ. The brackets of his "[hf]" are unjustified: the 2 letters are neatly written.
Ad 2. - The 14 dots between brackets represent 11 letters only, nos. 5-15.
Ad 3. - The statement is true only because 2 letters are missing. Judging from the rest of his commentary, one may safely say that the statement amounts to saying that he was lost.
Ad 4. - The assertion is an irresponsible insult to the author of the text, coming from someone lacking the necessary preparedness to deal with Saf.
Ad 5. - Here again, Clark has recourse to an easy way out to cover his incapacity to deal with the text.
Ad 6. - If he really believes that these 2 assertions are true, Clark gives an undeniable proof that he does not know what he is talking about. Besides, why did he not indicate exactly which letters "are very indistinct" and which ones "are clearly unfinished"?
Ad 7. - Manifestly, Clark speaks for himself and confesses indirectly his inability to deal with a Saf text.

The following 2 facts are immediately obvious.
a - There are 2 different texts, viz. nos. 723 and 723a. They are easily distinguishable by their position and palaeograpgy. The 1st is almost horizontal and slightly aslant, and the 2nd forms an almost vertical upside-down V. The frame of w of no. 723 is elliptical and that of the letter in no. 723a is circular.
b - The 2 missing letters represented by the hatchings are smaller - if the facsimile is to be given any representative value - than the ordinary letters, such as ʾ, h, ġ and even w. A letter, such as n, would fit each hatching adequately.

No. 723: the almost vertical text: lgn wl By Gann. He was threatened. - gn, e.g., Tap 29. - wl, cf. the active voice, e.g., in Ox 368 (cf. JaROx, p. 283).

No. 723a: ġwq[n] ʾh[n] lhf Ġawwaq[ân] has des[pised] Lâḥif.
ġwq[n], cf. Ar ġawwaqa "perdidit oves" (cf. FrLAL, III, p. 307A). - ʾh[n], cf. Ar hana (o), 4th form "to despise, abase, debase" (cf. LaAEL, p.3046B). - lhf, CIS 919.

ClAS 725 (pp. 339 and 561).
The text is legible on photograph 21. Clark states that the text "is completely surrounded by a series of small dots." There are 47 dots composing the cartouche. He also lists the wasm located to the right of the cartouche as either "a crescent moon" (p. 339) or "either a crescent moon or the letter m" (p. 51). Clark reads the pericope as follows: "wtẓr ḥmdbr and he watched the desert." This translation is suggested "tentatively" (p. 119). He changes the meaning of tẓr because "tẓr has the meaning 'to watch for, to await,' which does not suit the context here" or, as p. 119 puts it, "the verb tẓr here is unusual as one would expect nẓr." The meaning of nẓr and tẓr is so consistent that it cannot be changed and all the more so because mdbr does not necessarily mean desert; cf. Ar mudabbir "one who manages, conducts, orders, or regulates" (cf. LaAEL, p. 848A). Furthermore, Clark claims that "it should further be noted that the word mdbr has never previously been attested with the definite article" (cf. also, p. 119). Yet, WiHaI is surely correct when stating that the word is "always without the article except in 589" (p. 645); thus "llmdbr" instead of lhmdbr, although they reverse their opinion on p. 132, when stating that "llmdbr" is an error "on the part of the writer for" "lmdbr." Note, however, that they do not explain the removal of one "l."
The pericope of the present text may be translated as follows: And he was on the lookout for the manager.

ClAS 743 (pp. 343 and 561).
Clark's commentary is correct when stating that this text is "an identical text to No. 593." He repeats here the error he made there (cf. above, p. 66); viz. when reading a clear ʾ as "h." The 2nd name is zdʾ Zaydaʾ.

ClAS 746 (pp. 333 and 561).
Clark reads the text as follows: "l wrʾ b[n hnʾ] whrdw sʿdh By WRʾ son [of HNʾ], and O RḌW help him."
The facsimile does not support the brackets including the 4 letters in the transliteration. In the only phrase of his commentary, Clark claims that "the centre of the text has been damaged but the reading is certain." No trace of that so-called damage is to be seen on the facsimile. Furthermore, if the preceding assertion is true, what is the reason for including the 4 letters between brackets which indicate that they are missing? Clark fails to inform his reader that he reads the 2 halves of the text concentrically, like the so-called magic Tham inscriptions, viz. "lwrʾ b[n hnʾ] hdʿs wdrhw." The direction given by Clark to the 2nd half of the text is supported by that of 2 letters, r and d, but it is contradicted by 2 others, n and l. There is thus no justification for Clark's novelty. He also fails to inform his reader that he arbitrarily joins 2 distinct letters, n and l, into an absolutely certain letter, his "s."
The text may be read as follows: lwrʾ bn hnʾ hdʿn lwd rhw By Wâriʾ, son of Hâniʾ, Hadaʿin circumvented Rahw. - wrʾ, e.g., CIS 3042. - hdʿn, cf. dʿn in CIS 3646. Cf. also below, the study of WH 1567. - lwd, cf. Ar lâda, 3rd form "to circumvent, delude someone" (cf. LaAEL, p. 2681C). - rhw, cf. the Tham gentilic rhwy, e.g., in Eut 418/1.

ClAS 750 (pp. 344 and 562).
The initial name is read as "bsʾ" by Clark who confuses, here again, the rounded b with the r composed of 3 strokes making 2 rounded angles. The name is rsʾ Râsiʾ; cf. Ar rasâ (o) "to be stationary, at rest" (cf. LaAEL, p. 1087B); same derivation, qtʾ, e.g., as in dmʾ (WH 1976) from the root dmw.
The pericope may be read as follows: wbrq rsf And he threatened Râsif. - brq, cf. Ar baraqa "tonuit et fulminavit; metum and terrorem incussit, minitatus fuit (vir)" (cf. FrLAL, I, p. 110B). - rsf, CIS 3278.

ClAS 751 (pp. 344 and 562).
Clark reads the text as follows: "l kl[ ] By KL[ ]." The name is listed as "KL[?]" on p. 461B, and the commentary is limited to this simple phrase: "This name may be incomplete as faint traces of more letters can be made out on the stone." Yet, no hatching of any kind is to be seen on the facsimile after the letter l. Since the inscribed surface is not declared damaged, how does the reader know that Clark did not take as "faint traces of more letters" some natural designs or scratches on the stone? At any rate, the reader has nothing else but the facsimile to work with. The text reads lkl By Kall; e.g., LP 671.

ClAS 752a (pp. 345 and 562).
The only name of the text nd has no entry on p. 464A, and no commentary. Nadd; cf., e.g., ʾnd in CIS 949.

ClAS 752b (pp. 345 and 562).
Clark reads the text as "l n̄ny" and states that the name is "possibly derived from ġny, 'to be wealthy'." But, such a verb cannot have or be given a 7th form. Furthermore, the 3rd letter is f, not "ġ."
The text may be read as ln fny Lîn was extremely aged. - ln, e.g., CIS 66. - fny, cf. Ar faniya "to pass away; be or become extremely aged" (cf. LaAEL, p. 2451B); cf. also below, J 13212 and 13213.

ClAS 753 (pp. 345 and 562).
The 2nd half of the text is read by Clark as "bn wḏ[.] son of WḎ[.]." Not a single word of explanation is given. The facsimile does not show any trace of hatching after d. How does Clark know that the text is unfinished? And why would 1 letter only be missing? Cf. above, e.g., p. 65, the commentary on no. 580, for a similar case.
The 2nd half of the text reads as follows: bn wḏ son of Waḏḏ. - Cf. CIS 3052.

ClAS 754 (pp. 345 and 562).
Clark reads the pericope as "wtẓr bʿd and he was awaiting BʿD." The commentary states that "it would be possible to regard the word bʿd here as an adverb: 'and he was looking out into the distance'." However, this text is listed as "754(?)" on p. 447A, under the name "BʿD," but not on p. 470, under bʿd which is given the meaning of "far (from)." His 2nd hypothetical interpretation distorts the meaning of tẓr and replaces "far (from)" by "in the distance" as if the 3 expressions were synonymal.
The pericope may be translated as and he was on the lookout for Baʿad. - bʿd, e.g., WiTh 33.

ClAS 760 (pp. 345 and 362).
Clark reads the 2nd half as "bn j[m] son of J[M]." There is no commentary. The reader is not told why m is placed between brackets, although the letter is perfectly clear on the facsimile.
The 2nd half reads as bn gm son of Gamm. E.g., CIS 4336.

ClAS 764 (pp. 347 and 562).
Clark reads the pericope as "wtzrh tm bhdr and TM was awaiting him in this encampment." The commentary, however, adds that "it would be possible to read also 'and he was awaiting HTM' here." Of course, the 2nd interpretation demands wtzr htm bhdr. His 2nd decipherment is correct, viz. and he was on the lookout for Hatim at this dwelling-place, based on the expressions of WH 3559a and 3584, 2 texts which are not referred to in the commentary.

ClAS 776 (pp. 350 and 562).
Clark reads the text as "l kʿlyn bn mdkr w[h..] By KʿLYN son of MDKR and [...]."
The 1st name "is clearly a composite name, consisting of the elements of k + ʿlyn," states Clark (cf. also p. 143). But, the root kʿl is already attested by the name kʿlh Kaʿluh in CIS 91 (cf. JaSN, p. 44, note 32). Clark affirms that "MDKR is found only in the name BNMDKR in SIJ 496." What Clark did not wish either to spell out is that WiSIJ's interpretation of Wi 496 is completely irrational or to say that such a fantastic interpretation was endorsed by HaAIC, p. 535. Of course, Clark has to straight things out without hurting his 2 friends. Unfortunately, Clark repeats the same mistake they made when reading the 4th letter of the text g as "m." For Wi 496, cf. below. Here, his "m" actually is rb. Clark also affirms that "the text is clearly unfinished, as the letter h is incomplete. No trace of any further letters is on the rock." If "the letter h is incomplete," how could that letter be complete on his facsimile? If "the text is clearly unfinished," how does he know that 2 letters only were left out? Cf. already above, e.g., no. 580 on p. 75. The true reason for his statement is that he did not know what to do with the end of the text.
The text may be read as follows: lkʿlyn bn rb dkr wh By Kaʿalyân, son of Rabb. He remembered Wahb. - kʿlyn, a qtlyn derivation, e.g., as ʿqbyn of CIS 358. - dkr, e.g., Wi 85. - wh, e.g., Tham JaT 39c.

ClAS 779 (pp. 351 and 562).
Clark reads the pericope as follows: "wbʾs lh fhrdy sʿd hytm and adversity was his lot, so O RDY help the orphan!" (cf. also p. 121). This is such a touching story! It is difficult to know whether or not Clark's translation presupposes that the author of the text was an orphan. At any rate, nothing in the text indicates that such is the case of the author. The whole commentary is worthless.
The pericope may be read as follows: wbʾ slh fhrdy sʿd hytm And Salluh returned and, O Ruda, help Haytam! - bʿ, e.g., Ox 75. - slh, cf., e.g., sln in CIS 1148. - hytm, a qytl derivation; cf. htm, e.g., in CIS 516. - The story is simple enough: 2 men went away; one came back, and the other is still absent.

ClAS 780 (pp. 351 and 563).
The 2nd name is read as "tmn" by Clark, who claims that "there is a mark resembling the letter ʿayin on the rock between t and m of TMN which is probably to be disregarded," then, Clark claims that WH "3852" is "probably by

his father." The correct number is "3582." The elimination of ʿ is the price Clark paid to his fascination of finding identical pedigrees at all cost. What a pity that the Safaite who engraved no. 780 did not consult with Clark on how to write the name of his own father! The so-called "mark" is 2.5x2.5 mm, viz. it is even larger than most of the 7 dots accompanying the text. Note also that this text is not listed among those accompanied by "seven dots" on p. 495.
The name reads tʿmn Taʿman.

ClAS 781 (pp. 351 and 563).
Clark reads the end of the text as "whwb[...] and he grieved [...]." The last letter is composed of 2 strokes, the lower being slightly angular; the letter b is a large curve. Thus, whwr ... And returned [here] ... E.g., Ox 101. The last 3 (or 4?) letters contained most probably the name of the returnee.

ClAS 784, 790 and 811 (pp. 352, 562, and 354, 563, and 358, 564, respectively).
These 3 texts have in common an almost identical pericope, viz. wtzr hgr in nos. 784 and 811, and
wnzr hgr in no. 790.
Clark's translation "and he was watching the gazelle snares," is identical in each case. It has already been pointed out above (p. 72) that Clark gives the 2 forms 2 different meanings. The change is invented to give some sense to an otherwise meaningless phrase because "and he was on the lookout for gazelle snares" would not make more sense than "and he was on the lookout for the desert" in no. 725 (cf. above, p. 74). It should also be noted that the 3 texts come from the same "Site I" (p. 39) and the stones bearing the texts were rather close to each other if the numbers of the inscriptions have any value. Furthermore, Clark states the word hgr "occurs in WH 1230 ... and in CIS 178." But, it is also found in both CIS 4393 and Wi 415. In his quotation from LaAEL (p. 4000), correct "catching gazelles" to "catching the gazelle." Finally, it is more readily acceptable to see 3 texts mentioning the same person as the object of an act of his friends.
The translation of the three pericopes may read as follows: And he was on the lookout for Hagir. - hgr a personal name as in Wi 415.

ClAS 791 (pp. 354 and 563).
Clark reads the 2nd half of the text as "bn [.. son of [.." Here again, there is no trace of hatching after n. Furthermore, Clark erroneously reads k as "b."
The end of the text reads kn He was soothed. Cf. Ar kanna, 2nd form "to soothe, quiet" (cf. HaAF, p. 666A; cf. also BeAF, p. 708B).

ClAS 795 (pp. 354 and 563).
The 2nd and last name is correctly read as "tmt" and no remark on the reading of the name is given either in the commentary or the onomastic list (p. 448A): "TMT - 795." How, then is the reader going to understand the suggestion of "TMT (read ŠMT), 795" found on p. 443A, under "ʾBD" since there is as much resemblance between s and t as between a giraffe and donkey? For tmt Tammat; cf., e.g., tmmt in Wi 928.

ClAS 796 (pp. 354-355 and 563).
The cartouche encircling the text is not referred to in the commentary. Clark's treatment of the text provides the reader with yet another novelty, viz. an undetermined adjective in apposition to a determined substantive. He reads the

pericope as follows: "wtngr hdb' ymn and he awaited the successful raid" (p. 354) or "Yemeni" instead of "successful" (p. 355), in which case one would expect the gentilic ymny. Fortunately, p. [vii] invites the reader to replace the 1st translation by a new one, viz. "he awaited the raid for two days;" this change is maintained in the final text. Yet, there still remains one error, the reading as "d" of the letter ʿ.
The pericope may be read as follows: wtngr hʿbʾ ymn And he was two days on the lookout for the goods load. - ʿbʾ, cf. Ar ʿibʾ "load, or burden, of goods, or merchandise" (cf. LaAEL, p. 1933B).

ClAS 802 (pp. 356 and 564).
Clark reads the text as "l ywn bn ʿy[t]." To read the 2nd letter as "y," Clark utilises an aslant stroke below ʿ, and these 2 elements are not even connected to each other. Clark affirms that "the letter t of ʿYT has been largely obliterated but has been restored with reference to ISB 220" on his facsimile. Clark should have remembered first of all that his duty was to draw what he actually saw on the stone and not at all what his further study made him to believed to be the letter there; cf. above, p. 8 where his bombastic statements on his so-called "accurate reproductions of the originals" and, since nobody knows exactly what his expression "largely obliterated" actually means, nobody knows how much of the letter was created by Clark. Why does his facsimile not show precisely the remains the so-called mutilated letter instead of a perfectly neat one which was apparently not even in his copy? How can the reader be sure that Clark did not conveniently mistake scratches of the stone as parts of a letter which Ox 220 suggested to him? Until a clear photograph is published, his whole position is rejected as an unwelcome interference of some later study on the tracing of an original.
The text may be read as follows: lʿwn bn ʿy By ʿAwân, son of ʿAyy. - ʿy, e.g., CIS 5373.

ClAS 803 (pp. 356 and 564).
Clark reads the text as follows: "l bnyʿmr hbʾ[ry] The [wells] belong to BNYʿMR." He does unfortunately not explain how "[wells]" - how many, nobody know - could belong to a single Safaite. For Clark, "the word bʾry could be the plural of the noun bʾr, 'well'" (p. 119). The broken plurals faʿlá (y) and faʿâlá (y) are known in Ar but they do not concern nouns, such as bʾr.
The text may be read as follows: lbny ʿmr hb ʾry By Banay, ʿAmr feared ʾAray. - bny, e.g., JaS 98. - ʾry, e.g., WH 2506.

ClAS 804a (pp. 356 and 564).
The 1st name "hʾby," which is wanting on p. 464B, is added in the list of "addenda and corrigenda" (p. 468).

ClAS 808 and 808a (pp. 357 and 564).
ClAS 805-808 are shown on the photograph published by "Newsletter No. 3" of ASOR (cf. above, p. 2) and entitled "Closeup of Safaitic-inscribed basalt boulder;" Clark does not give the information when dealing with those texts. But, he states that "nos. 805 - 808 are on the same stone" (p. 356). Note the difference of the words used, "boulder" and "stone" (cf. above, p. 8). The 3 texts, nos. 805-807, are to be found in the lower right corner of p. 563, while no. 808 is ascribed to no stone and its facsimile is printed in the left-hand center of

p. 564. Therefore, "nos. 805 - 807" of Clark's statement must be corrected to "nos. 805 - 808." P. [viii] informs the reader that "the number 808 has been omitted" on p. 564. The number was added in the final text. The published photograph is another proof of the lack of accuracy of Clark's facsimiles. Clark's reading of nos. 805-807 is the same as mine made from the photograph before the microfilm of ClAS was received. But, his decipherment of his no. 808 greatly differs from mine.
Clark reads his no. 808 as follows: "l bʾsh bn tmn bn bjt w(l) hrdw sʿdh By BʾSH son of TMN son of BJT, and O RDW help him."
The 1st statement of the commentary is that "no. 780 is by the same author." This is erroneous; cf. above, pp. 76-77. The rest of the commentary is worth quoting:
"The conjunction w is to one side of the axis of the inscription. It would appear that the author changed his mind about the direction of the inscription on the rock, preferring to continue in a straight line rather than following the contour of the rock. The position of the w indicates his original intention and the letter l which follows this was probably the beginning of the vocative h before the name of the deity. The occurrence here of a second l, on the correct axis, may have been the result of this confusion."
It is 1st of all necessary to straighten out a few of the previous assertions.
a - The letter w is not at all "to one side of the axis of the inscription;" the 2 letters wl are perpendicular to the axis of bg, and the t, which is in the axis of the in-between is already to the left of the vertical axis of bg. Therefore, 3 letters (not 1 or even 2) form a definitive bent.
b - The so-called "second l" is not to be found on the photograph.
c - What Clark would have his reader to believe is that, as "the result of this confusion," the author would have repeated a 2nd l which has no meaning whatsoever. Someone is really confused, but it is not the engraver.
Until a clear, sharp photograph of the stone is available, I tentatively suggest the following interpretation of the original, viz. no. 808 is a long text making 2 bents, and no. 808a is a shorter text below the other and making a large ellipsis.
No. 808 may be read as follows: lbʾl bh snt mn bn bgt wl By Baʾil. He cohabited with a woman the year Mann, son of Buggat, was threatened. - bʾl, e.g., CIS 274. - snt, e.g., Wi 54. - mn, e.g., Ox 167b. - bgt, e.g., WiTh 94.
No. 808a may be read as follows: (lgmyš) whrdw sʿdh (By Gumayš.) And, O Ruḍâ, help him! - The reading of the beginning is doubtful. - gmyš, cf. gmš in Rees 165+166. - The pericope is as in the edition.

ClAS 823 (pp. 361 and 565).
The 2nd and last name is read as "š[ʿ] with not even a word of commentary. The size and shape of the hatching makes the reading of š[n] Ša[nn] at least as probable as that of Clark's reading. For the name, cf. Wi 487.

ClAS 836 (pp. 363-364 and 566).
Clark reads the 2nd half of the text as follows: "ʾḥsn [bn] ḡlm ʾḤSN [son of] ḠLM." The "[bn]" becomes certain on p. 443B, under "ʾḤSN." Clark was so spellbound by the building up of the genealogical tree of p. 364 that he made 3 errors in his decipherment of the text: (a) he reads "n" of his "ʾḥsn" which does not exist on the facsimile; (b) the empty space between s of ʾḥs and the following name is wide enough for 2 letters only; he puts 3 there, viz. "n[bn];" and (c) the inital letter of the last name is f instead of his "ḡ."
The 2nd half of the text reads ʾḥs [bn] flm ʾAḥass, [son of] Faylam. - ʾḥs, CIS

5341. - flm, Tham Hu 182.

ClAS 852 (pp. 367 and 567).

Here again, Clark confuses l and r in the 2 names and reads the text as in WH 3448. Furthermore, he does not list the pedigree of this text on p. 454B, under "SLJ," another indication of the revision of the manuscript.

The text may be read as follows: lsrg bn lgl By Sârig, son of Laggil. - srg, cf. Ar sariga "to be, become, beautiful in one's face" (cf. LaAEL, p. 1343B). - lgl, a gtll (l = il) derivation; cf., e.g., lg in CIS 1215.

ClAS 855 (pp. 368 and 567).

This is yet another pitiful example of Clark's basic ignorance of Saf. Blindly hypnotized by bn = son of, he reads the text as "l mtr bn s By MTR son of S;" and the isolated initial "S" is duly listed on p.454A, among the personal names. Then, his whole commentary is limited to this: "there is no trace of any other letters on the stone and it can only be presumed that the text is unfinished."

Instead of pontificating from his imaginative throne and crying for "cooperation and understanding of the many problems faced by the epigrapher" (p. 21), why does he not start himself first and read the publications and try to understand them? Had he not be so selfishly blinded by his slavish swallowing of a few gimmicks gleaned from his friends' publications, he might have found in his files that in 1970 JaSN already lists n i n e cases of the verb bns he escaped from danger (pp. 104 and 159B) being at the end of each inscription as it is in this text. What is the use for Clark to pompously proclaim that "the present writer is in agreement with A. Jamme about the appearance of the word bn at the end of an inscription" (p. 118) if he is not even able to see that bns, bng (no. 584; cf. above, p. 65), etc., are other examples of the same category?

ClAS 871 and 872 (pp. 371 and 568).

P. [viii] indicates that on "fig. 52 [= p. 568]. The number 871 has been omitted." This is true, but the error that should have been pointed out is that "872" is written where 871 should be. Thus, he had not noticed that "872" on p. 568 was an error. The 2 numbers were added in the final text.

No. 871: the 1st name reads hlg instead of "hrg;" the curve of the initial letter does not justify the reading of the letter as "r." hlg Hâlig; cf. Ar halaja "to separate, or clear, the cotton, from its seeds" (cf. LaAEL, p. 626A).

No. 872: in the edition bn is erroneously put between brackets, but they are eliminated on p. 464B, under "NHD."

ClAS 886 (pp. 374 and 569).

Clark does not pay any attention to the extra space isolating the last 3 letters from the pedigree. He also confuses b and r in his reading of the 5th and 7th letters.

The text may be read as follows: lyʿm bn rnʾ hbb By Yaʿumm, son of Râniʾ. He was in love. - yʿm, same reading of the letters as in the edition; e.g., Rees 162. - rnʾ, e.g., CIS 2899. - hbb, same reading of the letters as in the edition; e.g., CIS 220.

ClAS 891 (pp. 374 and 570).

Clark reads the 2nd half of the text as follows: "whwb ʿl ʾšyʿh [whl] and he grieved for his companions [and 0 ...[."

The commentary is another example of fantasy:

[1]"The end of the text has been deliberately erased, [2] probably by the scribe. [3] The erased letters, as far as can be determined, seem to have been whl, [4] which suggests that an invocation to the goddess LT may have been to follow. [5] The 'companions' of this and the previous text were either absent or dead." The divisions are mine.

Ad 1 and 3. - If the letters were "erased," how could Clark read them as distinctly as shown on his facsimile? The parentheses should be removed from his transliteration.

Ad 2. - How does Clark know that his statement is true? And if true, he had no right to include them in his reading since they would have been rejected by the author himself.

Ad 4. - This opinion is contradicted by the absence of any sign of letter after l. Furthermore, it is simplistically erroneous to consider l as the beginning of a divine name. Moreover, if the statement is true, a dot should have been added after t in his transliteration. Finally,his interpretation includes another contradiction. The 3 dots at the end of his translation correspond to the letter l = lt ("the goddess LT") + "an invocation." How could "an invocation" be expressed by one letter only?

Ad 5. - The persons "grieved for" are not absent, but dead.

The pericope may be translated as follows: and he acted unlawfully against his companions and was frightened. - For hwb ʿl, cf. below, section II.

Tham ClAS 895 (pp. 376-377 and 570).

The lettering of this Tham text is very clear and neat. Clark fails to point out that the 4th-6th letters are joined together as in a mongram. The 5th letter has most probably been forgotten by the engraver and was added later. The dialectal aspect of this text is dealt with on p. 377 and more profusely on p. 77.

A - "It should be noted that the script of this text displays a number of unusual letter forms, notable n, d, d, k and r, all of which bear some resemblance to Thamudic forms" (p. 377).

The value of the preceding assertion, however, is contradicted and at the same time greatly limited by another affirmation on p. 77:

"Inscription No. 895 ... shows features which are Thamudic, particularly in the forms taken by the letters d, n and k."

a - The reader is not told why the letters d and r are wanting in the 2nd quotation.

b - The reader cannot help seeing the contradiction between "some resemblance to Thamudic forms" (1st quotation) and "are Thamudic" (2nd quotation). It takes a very confused mind not to understand the difference between those 2 expressions.

c - Clark's confusion and ignorance as well as his crooked method of argumenting are well illustrated here again by his mistreatment of those 5 letters.

(1) The forms of the letters d, k, n and r are not "unusual" at all; on the contrary, they are quite frequent. The dot of n is listed in his chart of p. 71, column F, the "common" forms.

(2) The letter ʿ is rare in Tham (e.g., But 177 and JaT 11b) and has the value of ʾ. It is here identified as d because of the expression dʾl and, therefore,may be graphically related to ʾ , e.g., of HaLi 92 (cf. JaMAR,IV, p. 137).

(3) The forms of all 5 letters are incorporated in column D, the "formal" forms, of Clark's chart, viz. d on p. 70, nos 1 and 2 from the left;
d on p. 70, no. 2 from the left;

k on p. 71, no. 3 from the left;
n on p. 71, no. 2 from the left; and
r on p. 70, no. 5 from the left.

These new drawings of the letters are different from those of the facsimiles, and especially that of n. Furthermore, such examples force the reader to ask 3 questions: (a) what is exactly the meaning of the title of column D, "formal"?; (b) how can "unusual letters" become "formal"?; and (c) why and how are Tham letters "formal" in Saf?

d - No. 895 is a Tham inscription not only because of the new Tham letter form d but also, and especially, because of the 2 following facts which are not even referred to by Clark, viz. the squat letter forms exemplified by d, and the compactness of the inscribed line.

B - Clark goes on saying that "the personal names are Safaitic but the verb dkr is more usual in Thamudic than in Safaitic" (p. 77). While the 2nd statement is correct, it is an exaggeration to declare "Safaitic" a name such as hgnt, which belongs to a nominal derivation frequently used in ancient pre-Islamic texts of Arabia, such as gtlt, because it is attested in a Saf environment. Cf. also below, the remark on dkr in the commentary on J 14099a.

C - Clark further states that "the tribe of ZYD, [sic!] is unknown in Safaitic but may occur in Tham as ZYDW" (p. 77) with reference to note 52 (p. 83): "This may be an Aramaicised form of ZYD. See Hu. 268 - 66 = Eut.307. A tribe ZD is named - HCH 109." HuJVA had already spoken of "1'inscription araméenne" (p. 268). The name zydw should not be used without informing the reader that the existence of the last letter remains doubtful because of J. Euting's question mark above the letter (cf. JaMJR, V, pl. 16). Furthermore, the so-called Aramaic origin must be strongly questioned for gtlw is well attested in the pre-Islamic inscriptions from the south as well as from the north and the noted interchange of w and y does not at all suggest such an origin as the normal, necessary explanation of the gtlw derivation. Finally, the mention of the tribe name zd in HaCH 109 is irrelevant because zd is not necessarily zyd.

D - The last affirmation of Clark's expose on the question of no. 895 is "further South, at site P, the texts Nos. 1004 - 1011, 1046 and others show features which may be considered Thamudic in the forms of d, d, r, s, k and ḏ, although there is nothing about the contents of these to suggest that they are anything but Safaitic" (p. 77).

a - The addition "and others" is valueless: Clark should have been more explicit.

b - The main sentence is greatly exaggerated. For instance, there are 2 cases of d in the listed texts, and the letter in each instance belongs to the well-known Saf letter type indicated in my chart on d, no. 6, which is reproduced by Clark on his p. 81. His phrasseology on pp. 66-67 are empty words; specifics are given on p. 82, note 30, as examples of "a number of forms which can only be regarded as dubious" (p. 67). I will limit myself to his very 1st phrase, which reads as follows: "For instance the Minaean form given as f is really g (!) while that of s is a rather unusual form."

(1) I defy Clark to prove that the basic form used in the left-hand side of each schema is specifically Minaean. (2) Clark is so inflated by his little knowledge that he does not shrink from pontificating on matters he apparently knows even less. He does not know that one form of South-Arabian f is distinguished from g in that its center is a square while it is a circle in g; and the "rather unusual form" of s is nothing but the normal form of the letter in the 1st palaeographical period.

Finally, it is not surprising that Clark does not understand the nature and/or the purpose of my schemas of Saf letters for he prefers the lazy, chaotic way consisting of promiscuously dumping together several letter forms into short summaries after discarding the possibility of any effort to understand the typical interrelationship of the letter forms (pp. 61-62), then of distributing those forms indiscriminately into 5 classes 4 of which are meaningless (cf. above, pp. 10-11).

ClAS 897 (pp. 377 and 570).
Clark misreads ẓ as "g." The text may be read as follows: l'ẓrb By 'Aẓrab. Cf. Ar ẓaraba "to stick, adhere, cleave" (cf. LaAEL, p. 1909c).

ClAS 899 (pp. 377 and 571).
Clark gives a short stroke, n (7.3 mm), the value of "l" (11.6 mm). The 1st name reads as 'dn 'Udun. Cf., e.g., Ox 106.

ClAS 902 (pp. 378 and 571).
The 3 l's are each composed of a straight line with a small hook at one end. The 1st is obviously enough read as l, but the 2 others become "r"'s! The text reads as follows: l'ml bn lbn By 'Âmil, son of Lâbin, - lbn, e.g., LP 794. Note the repetition of the same group of letters in lbn lbn.

ClAS 903 (pp. 378 and 571).
This is a typical case of Clark's illogism. He does not even mention that the last 3 letters of the name are joined together. Who would be able to understand why Clark did not in this instance mention one of his favorite expressions, such as "this inscription ... appears to have been vandalised" or "has been deliberately mutilated" as he does in nos. 476 and 940 (pp. 284 and 385, respectively).
The 2nd letter of the name is clearly s; Clark reads it as "b." The name is 'sdy 'Asday. Cf. 'sd in Wi 236.

ClAS 905 (pp. 378 and 571).
Clark reads the name as "'bll" and states that "this name occurs only in LP 848 and 859." This information comes from HaAIC, p. 15. The name is also found in HaCH 190. Clark does not take into consideration the bent on each extremity of the 2nd letter of the name which reads 'rll 'Araylil. - This is another 'qtll (l = il) derivation from the root ryl; of., e.g., rly in CIS 5324.

ClAS 908 (pp. 379 and 572).
Clark includes as the last letter of the 2nd name a wasm which is far away above both axis and the end of the text. The 2nd name reads as šdd Šadîd. Cf., e.g., CIS 497.

ClAS 918 (pp. 381 and 573).
Clark reads the text as follows: "l b's bn ḫbb hh[w]b 'l rdw By B'S son of HBB, this misfortune of the god RDW!" But, the commentary adds that "the end of the text may equally read 'O affliction to RDW!'." Finally, he notes that "such maledictions directed at the gods are not unknown (see, for instance, No. 95)." This text (cf. above, p. 41) does not contain any such thing. Most importantly, the 1st translation makes it clear that a noun in the status cons-

tructus is prefixed by the article, which is one of Clark's novelties. Besides, what can be the meaning of the 2 translations? How can an invocative particle introduce a substantive containing a maledíction? In Saf, a word of that kind may be introduced by w and (e.g.,wslm in JaS 160) or not at all (e.g., slm in Wi 74a). Finally, Clark misreads the central letter of the 2nd name as "b" contrary to the palaeography, because b is a well-rounded rectangle, but r is a wide curve.
The text may be read as follows: lb's bn hrbh hwb 'l rdw By Ba's, son of Harbah. He sorrowed over Radaw. - b's, e.g., CIS 1120b (cf. JaMAR, II, p. 7). - hrbh, cf. hrb in no. 81. - hwb 'l, cf. below, section II. - rdw: here a personal name, as lt and 'lt in JaS 170 and WH 2838, respectively.

ClAS 920 and 921 (pp. 382 and 573).
Clark reads his no. 920 as "l ʿl bn bn[srb]." He transfers the last 2 letters of the original text to the end of his no. 921.
No. 920 may be read as follows: lʿl bn bnsr bwl By ʿUll, son of Binsir. He urinated [here]. - ʿl, as in the edition; e.g., CIS 398. - bnsr, cf. Ar binsir "the third finger" (cf. LaAEL, p. 259C). - bwl, cf. Ar bâla (o) "to urinate" (cf. l. c., p. 276C).
Clark reads the 2nd half of his no. 921 as "bn[ʿwl] son of [ʿWL]." The text is not listed on p. 459B, under "ʿWL." There should be a spacing between "bn" and "[ʿwl]" in his transliteration. "wl" belong to the end of no. 920. Finally, he eliminates the last 2 letters of the text, nn.
The 2nd half of no. 921 may be read as follows: bn ʿnn son of ʿAnîn. - Cf., e.g. CIS 1190.

ClAS 934 (pp. 384 and 573).
Clark fails to notice the basic angular form of b, viz. 3 strokes making 2 right angles, regardless of the length of the central stroke. He gives the value of b to 2 basically different letters in "bn bs'" and "hbkrt." He was forced to do it because he gave the value of r to 2 elongated b's.
The text may be read as follows: lbmmt bn d'y bn rs' hrkbt By Bâmmatt, son of Da'y, son of Râsi' [is] this riding she-camel. - bmmt, same nominal derivation, e.g., as sgmt in Wi 482; cf. bm in WH 2155a. - d'y, as in the edition; e.g.,WiAM 16. - rkbt, e.g., CIS 2895.

ClAS 935 (pp. 384 and 573).
Even were Clark's reading of the text correct, the 2 statements of his commentary would still be erroneous, viz."By the same author are WH 2514 and 2592. No. 1174 may be by his father." The author of this text might at the most - provided that the 3 hrm's refer to the same person - be the son of the author of the 3 other texts.
On the basis of the edition of those 3 texts, their pedigrees may be represented as follows:

WH 2592	ClAS 1174; WH 2514	ClAS 935
dr ʿ		
kbr	kbr	kbr
hrm	hrm	hrm
		bgt

It should be emphasized that any identication of names based on a 2-name pedigree, unless found on the same stone, is purely hypothetical. For no. 1174, cf. below.
The facsimile disproves Clark's reading of the 2nd name as "hrm;" it is brm Bârim; cf. Ar barama

"to be, become affected with disgust" (cf. LaAEL, p. 195A). HaAIC (p. 103) refers brmt to WH 1817; but, the name reads blmt (as in the edition) Balamat; cf. Ar balamat "tumor in labiis" (cf. FrLAL, I, p. 156A).

ClAS 939a (pp. 385 and 574).
Clark reads the text as follows: " ldrh bn [bl] w[...] b'l." The last 3 letters come from p. [vii] (this addition is maintained in the final text) where they are not translated, and they are not to be found in either the onomastic list (p. 447A) or the lexicon (p. 470). The name "drh" has no entry on p. 452B,but the text is mentioned under "DRH" (no subscribed dot) on the same page. Clark misreads the 3rd, 4th, 7th and 8th letters, lh and hh as "rh" and "[bl]," respectively, and also r toward the end as "b;" thus 5 misreadings out of 12 letters!
The text may be read as follows: ldlh bn hh w... rʿl By Dâlih, son of Hâh. And ... was transpierced (?). - dlh, e.g., Wi 675. - hh, CIS 1323. - rʿl, CIS 2076. This interpretation remains doubtful because the preceding word remains unknown.

ClAS 940 (pp. 385-386 and 574).
Clark reads the 1st half of the text as "l [rwt]." On the facsimile, the right side of g and the vertical stroke of r are contiguous to each other, and the former remains unaccounted for in Clark's reading of the 1st name as "[rwt]," although the lower and upper curves of g are clear. The initial name may be read as grwt Garwat. - A gtwl nominal derivation from grt; cf. grt in CIS 2172.

ClAS 945 (pp. 386 and 574).
Clark's decipherment of the 1st name as "hj" does not account for the letter r engraved partly in the space between the 2nd and 3rd letters and partly diagonally across the g. The 2nd and last name is read "fklt" by Clark who,here again, confuses h and k. In an effort to justify his reading of "k," he refers to "the form of the letter k,which more resembles the letter z; such a form is rare but not unknown (see the example in the name FKL in WH 796)." The form of the letter is ⟨, not at all ⟩ of WH 796 (cf. WiHaI, p. 676). The 2nd and last affirma- tion of his commentary reads as follows: "if we were to read this name as FZLT no possible derivation could be suggested for it." What about the qtllt derivation, qtl + lt, viz. a theophoric name composed of fz (cf. Ar fawz "success,victory;" cf. SaAAL, p. 729B) + lt? How could an author, who is not even able to recognize such well-known a derivation, dare to touch a Saf text?
The text may be read as follows: lhrg bn fhlt By Hirg, son of Fahlat. - hrg, e. Tap 64. - fhlt, e.g., HaCH 107.

ClAS 957 (pp. 388-391 and 575).
Clark fails to mention the oblong cartouche around the inscription. He reads the pericope as follows: "wtzr hmlk fy's l t'r mhwlt and he was awaiting the king, and he despaired from exacting blood-revenge from the ḤWLT" (p. 388). For Clark's opinion on mlk, cf. above, pp. 13-14. Clark's interpretation of the 1st half of the pericope prefers the meaning of "the king" over that of "HMLK," a personal name. The justification of his choice is this: "The reading given here is perhaps to be preferred, as other texts also refer to hmlk in similar contexts" (P. 389). The "perhaps" must be underlined: his opinion is nothing but a guessing, and no reason at all is given.As a matter of fact, the meaning of mlk as a noun makes better sense as will be shown below. But, it is 1st necessary to point out Clark's double error in the question of "fy's l t'r."

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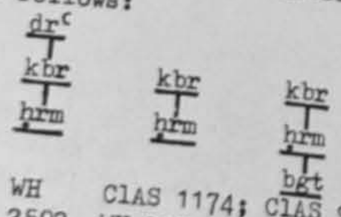
On the basis of the edition of those 3 texts, their pedigrees may be represented as follows:



WH 2592 ClAS 1174; ClAS 935 WH 2514

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"to be, become affected with disgust" (cf. LaAEL, p. 195A). HaAIC (p. 103) refers brmt to WH 1817; but, the name reads blmt (as in the edition) Balamat; cf. Ar balamat "tumor in labiis" (cf. FrLAL, I, p. 156A).

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The text may be read as follows: ldlh bn ḫh w... rʿl By Dâlih, son of Hâh. And ... was transpierced (?). - dlh, e.g., Wi 675. - ḫh, CIS 1323. - rʿl, CIS 2076. This interpretation remains doubtful because the preceding word remains unknown.

ClAS 940 (pp. 385-386 and 574).

Clark reads the 1st half of the text as "l [rwṯ]." On the facsimile, the right side of ṯ and the vertical stroke of r are contiguous to each other, and the former remains unaccounted for in Clark's reading of the 1st name as "[rwṯ]," although the lower and upper curves of ṯ are clear. The initial name may be read as grwṯ Garwaṯ. - A gtwl nominal derivation from grṯ; cf. grṯ in CIS 2172.

ClAS 945 (pp. 386 and 574).

Clark's decipherment of the 1st name as "hj" does not account for the letter r engraved partly in the space between the 2nd and 3rd letters and partly diagonally across the ṯ. The 2nd and last name is read "fklt" by Clark who, here again, confuses h and k. In an effort to justify his reading of "k," he refers to "the form of the letter k, which more resembles the letter z; such a form is rare but not unknown (see the example in the name FKL in WH 796)." The form of the letter is ⟨ , not at all ⟩ of WH 796 (cf. WiHaI, p. 676). The 2nd and last affirmation of his commentary reads as follows: "if we were to read this name as FZLT no possible derivation could be suggested for it." What about the qtllt derivation, qtl + lt, viz. a theophoric name composed of fz (cf. Ar fawz "success, victory;" cf. SaAAL, p. 729B) + lt? How could an author, who is not even able to recognize such well-known a derivation, dare to touch a Saf text?

The text may be read as follows: lḫrg bn fhlt By Ḫirg, son of Fahlat. - ḫrg, e. Tap 64. - fhlt, e.g., HaCH 107.

ClAS 957 (pp. 388-391 and 575).

Clark fails to mention the oblong cartouche around the inscription. He reads the pericope as follows: "wtzr ḥmlk fy's l t'r mḫwlt and he was awaiting the king, and he despaired from exacting blood-revenge from the ḪWLT" (p. 388). For Clark's opinion on mlk, cf. above, pp. 13-14. Clark's interpretation of the 1st half of the pericope prefers the meaning of "the king" over that of "ḤMLK," a personal name. The justification of his choice is this: "The reading given here is perhaps to be preferred, as other texts also refer to ḥmlk in similar contexts" (P. 389). The "perhaps" must be underlined: his opinion is nothing but a guessing, and no reason at all is given. As a matter of fact, the meaning of mlk as a noun makes better sense as will be shown below. But, it is 1st necessary to point out Clark's double error in the question of "fy's l t'r."

Clark writes this: [1]"The verb y'š is attested in SIJ 118 and C 4276: in both instances it is followed by the preposition m, governing a noun. [2] Here it is succeeded by the preposition l, which introduces another verb" (pp. 390-391). The divisions are mine.

Ad 1. - In Wi 118, y'š is a masdar; cf. JaGUR, p. 25: frgᶜ y'š mrql And he returned [here] despairing of crossing the desert.

Ad 2. - What he takes as a preposition actually is a conjunction, and t'r also is a masdar. It should be emphasized that Clark takes upon himself to relate the preposition l to the verb y'š the complement of which is governed by m(n) in Saf as well as in Ar.

Therefore, lt'r depends on tgr and fy'š is an incidental phrase.

The pericope may be translated as follows: And he was on the lookout for the lord - and he was despairing - for taking blood vengeance from Ḥawalat.

Note again the erroneous use of the hyphen in Clark's "blood-revenge." A vengeance expedition had been planned against the tribe of Ḥawalat. It would have been rather foolish for 2 men only to contemplate such a trip; thus, the interpretation of hmlk as a personal name seems to be excluded. Such an expedition is made more plausible if the author of the text is accompanied by the "lord" of the tribe because the latter is always accompanied by a guard which would naturally be reinforced for such an adventure.

ClAS 959 and 960 (pp. 392 and 575).

Clark reads the 2 texts as follows:

no. 959: "l hrj bn ṣrh By ḤRJ son of ṢRH," and no. 960: "l ᶜr ṣ[yh] By ᶜR, ...(?)."

The following objections are more than enough by themselves to show the value of Clark's method in his handling of the texts.

a - Clark's decipherment contains 15 letters, 9 in no. 959, and 6 in no. 960. Yet, there are 19 letters altogether: 12 in no. 959, and 7 in no. 960.

b - "ṣ" of Clark's "ṣ[yh]" corresponds to bn ṣ, 3 letters joined together on the facsimile, toward the end of no. 960; "y" is a misreading of h of hld of the end of no. 959; and "h" also is a misreading of d of the same hld. In the process of his work, Clark eliminated n below "ṣ" of his "ṣ[yh]" and l between the last 2 letters of his "ṣ[yh]." Therefore, Clark ascribes the last 3 letters of no. 959 to no. 960. Furthermore, his "ṣ[yh]" could only be a verb or a noun in his transliteration. Yet, it is not listed on p. 473.

c - "ṢRH" of his no. 959 becomes "ṢR" on p. 451B, under "ḤRJ."

d - The initial of the 1st name of no. 959, 𐤄, cannot be read as "h," as Clark does. It represents an intermediary form 𐤄 between the swastika 卐 (e.g., in HaCH 194) and the ordinary form 𐤄.

No. 959 may be read as follows: ltrg bn ṣrh hld To Tarîg, son of Ṣarruh [belongs] this refuge. - trg, cf Ar tarîj "firmus, durus ac nervosus vir" (cf. FrLEI, 1, p. 188B). - ṣrh, as in the edition; e.g., CIS 227. - ld, cf. the verb in Wi 47, and Ar malûd "refuge, shelter" (cf. SaAAL, p. 941B).

No. 960, which is inserted between the 2 extremities of no. 959, may be read as follows: lᶜr bn ṣn By ᶜIrr, son of Ṣinn. - ᶜr, as in the edition; e.g., JaS 88. - ṣn, e.g., JaS 8.

ClAS 961 (pp. 392 and 575).

Clark reads the 2nd half of the text as "bn (n) zjy" and his commentary states that "the letter n after bn is probably to be disregarded." What is the reason for such an elimination? Clark does not give any. But, the reader can

easily see that Clark is more preoccupied to find an already known name, such as zgy, than to read the text as it stands. The 2nd and last name of the text reads nzgy Nazgay; cf. nzgl in CIS 3895.

ClAS 965 (pp. 393 and 575).

Clark reads the 2nd and last name of the text as "[dhr]" and the commentary is limited to one sentence: "the second name is virtually illegible." If this verdict is true, how did he manage to trace the last letter so clearly that there is not even the slightest trace of hatching covering it and also to see the forms of the 2 other letters so distinctly in the presumably damaged section represented by the hatching? The 2nd name is lhr Ilharr. - lhr is a lqtl derivation; cf. hr, e.g., in no. 586.

ClAS 983 (pp. 396 and 576).

This very short text provides the reader with yet another outstanding example of Clark's work. He reads the text as "l 'ir By 'JR."

The 1st 3 phrases of the commentary are worth reproducing: [1]"For the letter read here as i see above p. 74. [2] This is a known name (HIn 22); [3] it may also be read as 'DR, which would be new; see the Ar. 'adarra, 'to be a polygamist'." The divisions are mine.

It should be noted 1st of all that the commentary does not even make the slightest remark on the bizarre form of the initial letter of the name. One extremity of the letter belongs to d, but the other to ' or ṣ or ḥ. Yet, Clark reads it definitely as "'." The decisive factor in the reading of that letter is that the triangular form of one extremity unmistakably is that of d. On the contrary, the short curved stroke added to the opposite end of the main shaft could easily be adventitious. The reading of the letter as d seems more likely than that of either ' or ḥ.

Ad 1. - The referred-to passage of p. 74 deals with d, not with "i," and to make things worse, it contains this affirmation: " a form 𐤄 is read here as d." This undoubtedly refers to the tableau of p. 71 which contains this: 𐤄. But the tracing of the letter is 𐤄 on p. 579. Beside appreciating Clark's care in reproducing the same letter in 3 different ways, the reader is given yet another proof that Clark does not understand what he writes, viz. he refers to a place which excludes his own reading of the letter. Furthermore, there is no mention of this text either in his presentation of g (pp. 72-73) or on his tableau of p. 70, letter "i."

Ad 2. - All what Clark can do is to refer to HaAIC, p. 22, where the reader finds this: "C 1639. WH 1788, 1985." Not only the last reference is erroneous (cf. WiHaI, pp. 306-307 and 695) but also HaAIC's list is incomplete: 'gr is also found in CIS 1859, HaCH 146, 147 and 148 (cf. JaSN, p. 87, note 147, and p. 155).

Ad 3. - This phrase seems to be an indirect way of justifying his reference to to p. 14.

The text may be read as follows: l(d) dr Law(d) was hurt [here]. - l(d), e.g., Wi 928. - dr, cf. Ar darra "to harm, injure, hurt" (cf. LaAEL, p. 1775c).

ClAS 986 and 987 (pp. 396 and 577).

Clark makes the same error in both texts: he reads k as "s," the initial of the 1st name of each text.

No. 986: the 1st name is kbᶜ Kâbiᶜ; cf. Ar kabaᶜa "to humble oneself" (cf. SaAAL, p. 841A).

No. 987: the 1st name reads as krb Karib.

Note that in the caption of p. 577, "986" must be corrected to 985; this inaccuracy is not corrected in the final text.

ClAS 988 (pp. 396 and 577).

Clark does not mention the incomplete cartouche connected with nos. 988 and 989. His reading of the 2nd and last name is "ʾ[t.]." This fragmentary name is duly mentioned on p. 458A, under "ʿDY," but it does not have its own entry on p. 443A. Clark does not account for the small hatching between "ʾ" and "[t]." There must be a letter there, otherwise the distance between the 2 letters would be far too great and quite abnormal: 8.1 mm against 2.1 mm between bn and ʾ. The size of the hatching suggests ʿ. Furthermore, the form of the hatching after t suggests the letter to be composed of a long stroke and a center bulging on both sides of the stroke; thus, the letter q is suggested. The preceding remarks are based on the shape of the hatchings on the facsimile. Clark's facsimiles are unreliable, but we have nothing else to work on.

As it stands, the 2nd name may be read as follows: ʾ[ʿ]t[q] ʾA[ʿ]ta[q].; cf., e.g., ʿtq in CIS 37.

ClAS 994 (pp. 397 and 577).

Clark reads the 2nd and last name as "mʿ[.]." This name does not have any entry on p. 463A, but it is listed as "MʿS" on p. 456B, under "ŠM," although the text is not mentioned under "MʿS" on p. 463A. The explanation of such a mess is given by the commentary which states that the name "was perhaps intended to be MʿS, as a certain ŠM son of MʿS was the author of No. 927 of this collection and of WH 538 and 3624." The ClAS text involved is no. 931, not "927," and šm of this text certainly is the father of the author of the same text, not the author himself. Note also that the commentary on no. 931 does not make any allusion to the present text but refers to both WH 538 and 3624. The fact isthat the facsimile shows no hatching after m.

The 2nd name is mʿ Mayʿ. Cf. Tham, e.g., HaLi 15, and Saf, e.g., tmʿ in WH 1125.

ClAS 1004 (pp. 402 and 579).

1 - The pericope immediately after the pedigree is read by Clark as follows: "wjl smn wrl snt njy m kl rm and he collected the fat of a wrl-lizard in the year he escaped from all of Rome" (p. 402).

But, p. [vii] informs the reader: "perhaps reads wjls mn wrl...perhaps read 'and he sat down for (to catch?) a lizard'." This correction is maintained in the final text.

a - The verb jls is not listed on p. 471.

b - Clark gives mn a meaning "for (to catch?)" directly opposite to the basic significance of the preposition. Furthermore, he contradicts himself on p. 475, where "mn, prep.," is translated as "from;" cf. also "m, prep., from" on p. 474. It really is pitiful to see someone juggling with the basic meaning of words as if it meant nothing and could be changed at random.

c - Who ever heard of someone who "collected the fat of a wrl-lizard"?, and "for (to catch?) a lizard" seems even at 1st sign so benign as to almost look ridiculous, as would also be "to sit away from a lizard" unless the animal be venomous, which the translation does not say explicitely.

d - The sentence "he escaped from all of Rome" is awkward, to say the very least, and Clark's farfetched explanation of "all of Rome" is wholly gratuitous; viz. according to him, the author of the text "claims to have escaped from 'all of Rome' or from 'all of (the) Romans'. It is to be understood that he escaped from

a Roman patrol, or patrols, the symbol of Roman imperial power" (p. 403). The 1st part of Clark's comment is nothing but a paraphrase, not at all an explanation. The 2nd part injects an idea which cannot be found even remotedly in the text (one "patrol" is even ridiculous), and which is introduced by an infatuated phrase "it is to be understood."

The whole pericope as transliterated on p. [vii]+402 may be translated as follows: and he sat down [here] away from any large venomous lizard the year he escaped from the oppression of Rome. - wrl, cf. Ar waral "a species of venomous lizard" (cf. SaAAL, p. 1198A) and "large venomous lizard, monitor" (cf. HaAF, p. 865A).- ngy m-, WH 177. - kl, cf. Ar kall "oppression" (cf. SaAAL, p. 875B) and "burden" (cf. Worterbuch der klassischen Arabischen Sprache, I [1970], p. 292A).

2 - The pericope following the one discussed above is read by Clark as follows: "wwjm ʿl syd mqtl fhlt tʾr mn qtlh And he grieved for SYD, who was killed. So O LT take blood vengeance from his killing!" (p. 402).

The commentary on this pericope is to be found on pp. 403-404.

"qtl is a noun comparable to the Ar. qatl or qātil, 'killing, murder'"(p. 403). Then, follows a phrase which p. [vii] requests the reader to "delete." This phrase is "this latter [=qtl] may also be compared to the Ar.qātūl, 'murderer', which would give the meaning 'take blood revenge from his killer'." Clark also refers to ClSN1b (p. 403).

What a waste of time and paper due only to Clark's ignorance and/or haughty disregard of previous publications but also to his misunderstanding of the texts.

a - mqtl is not a relative clause, but a passive present participle.

b - Clark's translation of tʾr as "take blood vengeance" is inaccurate. The deity is not requested to do the avenging itself, but only to grant that veangeance might be exacted.

c - Clark's reference to "the Ar. qatl or qātil, 'killing, murder'" is an erroneous use of HaAF, who states this: p. 587A: "qatl violent death; murder;" p. 588A: "qatil killing, murderer."

It is to be hoped that Clark knows the difference between "murder" and "murderer." What induced him into error is the word "killing."

d - For ClSN1b, cf. below. Clark's reference to the text is wholly unjustified because the text does not contain either tʾr or mn.

e - The relevant parallels, which are not even mentioned by Clark are:
HaCH 72: wwgm ... ʿl ʿbdy mqtl fʾlt whdsr tʾr mhwlt (cf. JaSN, p. 46,note 36);
HaCH 103: wwgm ʿl kmn mqtl fhlt wdsr ftʾr mn hwlt;
LP 233: wwgm ʿl ʾhn qtl fhlt tʾr m(š)nʾ; and
LP 751: fhlt slm wtʾr mšnʾ.

The 4 preceding texts show (a) that mn after tʾr is a preposition corresponding to Ar bi, and (b) that mn is followed by the mention of a human being or human beings. Therefore, qtl of qtlh refers to a human being, the murderer himself;cf. Ar qātil or qattāl (cf. BeDAF, p. 308A) or qatūl (cf. BeAF, p. 217A). It is ironic that the phrase suppressed on p. [vii] most probably as erroneous is precisely the only valuable and relevant part of his commentary.

The pericope may be translated as follows: and he mourned over Sayyid, killed. And, O Lat, [grant] blood vengeance from his murderer!

ClAS 1007 (pp. 405 and 579).

1 - Clark eliminates the initial letter of the 1st name. Since the 1st 2 letters are so distinctly separated from each other, Clark could not possible have joined them together to read "š." But, who can be certain? The 1st name reads as ʿšry ʿAšray; cf. ʿšyr in JaS 100b.

2 - d²l: the text is not listed under d - d²l on p. 472.
3 - Clark reads the clan name as "²rdy" (cf. also pp. 149 and 469). The letter r is so drastically different from the 1st r that the same value for them both is unacceptable. Clark relates the name to "the Ar. radiya, 'to be exhausted (by disease),' which produces a rather unusual tribal name." Cf. also his interpretation of his name "bhnnt" in no. 584 (cf. above, p. 65) and Clark's objection to my derivation from a root starting with k: "many of his suggested names render rather surprising meanings" (p. 144) with reference to note 28 (p.155) which reads as follows:

"For example, KZLH, 'Allah has become niggardly' (C 3480) or KᶜMH, 'His kiss on the mouth', or perhaps 'Kiss of Allah' (SIJ 453)."

Viewed in the light of the 2 examples listed, the adjective "surprising" seems to be a substitute for "shocking." I venture to say that Clark's judgment is pharisaical.

(a) Concerning his 1st example, viz. "Allah has become niggardly'," it is pitiful, but most revealing, that Clark would forget - how convenient! - his commentary on no. 918. Although quoted above (p. 83), the 2 phrases are worthy of being reproduced here again: "the end of the text may equally read 'O affliction to RḎW!'. Such maledictions directed at the gods are not unknown (see, for instance, No. 95)." (p. 381). Therefore, Clark contradicts himself for the 2nd time in the present question because his interpretation of the pericope of no. 95 is characterized as follows: "the final invocation is rather unusual" (p. 195). Furthermore, the reader may find in JaSN (p. 139): "kzlh Kazzlah; ... cf. Ar kazz, stiff, heavy." Clark's meaning "to become niggardly" is the meaning of ²iktazz, the 8th form of kazza. Clark's work shows that he pays no attention to the various verbal forms, mixing up their meanings indiscriminately! At the very least, Clark should argue on the basis of the meaning of my etymology.

(b) As for the 2nd name, what is not only "rather surprising" but also most bewildering is (1) Clark's seemingly feigned ignorance of the existence of such common an act as "his kiss" and (2) his unjustified injection into the name of an inexistent word meaning "mouth." Furthermore, "Kiss of Allah" would be the translation of kᶜmlh, which is not the case. But, even such a meaning would certainly not be "rather surprising." Cf. also kᶜml in CIS 4155. The clan name reads ²ldy ²Alday; cf. ldy, e.g., in CIS 981.

4 - Clark states that "the final letter of the text appears to be y, but on the basis of the other inscriptions upon the same rock it may be read as a poorly formed d, giving the personal name SWD."

As it stands, Clark's statement is an erroneous bluff. "The other ... stone" are nos. 1005, 1006 and 1008. No confusion is possible between y and d in those texts, and Clark does not explain why he fails to make the same remark on the 2 other y's of the text. His affirmation is aimed at deceiving his reader, as is any kind of bluff. What he is hiding may be formulated as follows: wwgm ᶜl swd (no. 1005) and wndm ᶜl swd (no. 1006) mention a certain "swd;" therefore, whny ᶜl swy of no. 1007 m u s t also relate to the same person. Who is feebleminded enough to accept such a simplistic reasoning when the name swy is staring in his eyes? And who would not be disgusted by the haughtiness of a person who quite gratuitously (in fact, just to satisfy his own ignorance of simple basic facts) accuses the author of the text to have "poorly formed d"? The last name is swy Saway; cf. Lih JaL 145u.

ClAS 1008 (pp. 405 and 579).

Clark's interpretation of the pericope reads as follows: "wjl smn bqr

and he collected the fat of a cow." P. [vii], however, suggests another reading: "perhaps read wjls bn bqr ... perhaps read 'and he sat down for (to catch?) a cow." For gls mn, cf. above, no. 1004 for the rejection of Clark's interpretation of mn. Here again, "jls" is not listed on p. 471. The number of this inscription is wanting under the preposition mn on p. 475. The word bqr does not mean "cow" and is not a singular, but a collective noun, and the nomen unitatis is bqrt. The pericope may be translated as follows: and he sat down [here] away from cattle. bqr: it is unnecessary to think that the word may refer to any of the 3 groups of antelopes listed by DoSDA (I, p. 102B), because none of them is dangerous. If the author chose a spot free of cattle, it probably was to get greater tranquillity for himself.

ClAS 1011 (pp. 406 and 579).

Clark reads the 2nd name as "rsn RSN." Because of an unknown reason, the name becomes doubtful on p. 453: "RSN - (1011)" and even more so on p. 464B: "R[SN]" under "NQM." Why are the last 2 letters singled out? Furthermore, he eliminates the 3rd letter of the name which is rsᶜn Rasᶜân; cf. the place name in WiTh 10/2.

"The tribal or clan name is difficult to read, especially the middle letter," asserts Clark. Read as "²[ṯy] ²[ṯY]," the name becomes certain on p. 469: "²ṮY 1011," and it is clear on the facsimile. Thus, ²ṯy ²Aṯṯay; cf. the personal name ²ṯt in CIS 4573. As already noted above, p. 43, the divine name lt has no entry on p. 469A. Clark reads "[sy]d" after wgm ᶜl. Here again, it becomes certain on p. 455B: "SYD - 1011." The name is sᶜd Saᶜad; e.g., JaS 47. The end of the text is read by Clark as "t²r grant blood-vengeance." He eliminates the final h and writes again "blood-vengeance" with a hyphen. The end of the text is t²rh [grant] his blood vengeance!

ClAS 1015 (pp. 407 and 579).

Clark's reading of the 2nd name gives the value of l to 2 strokes even shorter than n of bn; this letter and the 2 following n's measure, respectively, 5, 4.6 and 3.7 mm while the 2 l's of the texts have, respectively, 8.2 and 12 mm. On p. 458B, under "ᶜLL," no. "1011" is more probably a mistake instead of "1015." The 2nd name reads as ᶜnn ᶜAnîn.

ClAS 1019 (pp. 408 and 580).

The 2nd name reads as ²ᶜd (instead of Clark's "[h]ᶜd"); CIS 4699.

ClAS 1021 (pp. 408 and 580).

Clark gives the value of r to 2 letters which are extremely different from r of gmr; they are l's. The end of the text contains a well-known expression which was not recognized by Clark.
The text may be read as follows: lgmr bn ²ml bn blqt wlh mḥb By Gâmir, son of ²Âmil, son of Balqat, Muḥibb was distressed. - gmr, as in the edition; e.g., WiAM 14. - ²ml, e.g., WiAM 4. - blqt, e.g., JaS 75b. - mḥb, cf. mḥbb in WH 116.

ClAS 1022 (pp. 408 and 580).

Clark reads the text as follows: [l r]ml bn hbm [h..] [By R]ML son of HBM [...]." He does not point out that 2 blanks of unusual width divide the text into 3 sections. Clark's "[r]ml" becomes certain on p. 454A. He eliminates the letter n to the right of the 2nd m. The brackets in his transliteration and translation are unjustified.

The text may be read as follows: lrml bn (.)bmn h(d)r To Râmil, son of (.)bmn [belongs] this (dwelling-)place. - rml, as in the edition; e.g., CIS 444. - (.)bmn: the lower extremity of the 1st letter being replaced by a hatching and, therefore, damaged (at least on the facsimile), there is no reason to prefer ' of the 3 following letters, ', h (cf. "h" of "hbm" by Clark who even considers his reading as certain!; cf. also p. 454A, under "RML," and p. 465A) or l. h(d)r: there are remains of a vertical stroke to the right of h.

ClAS 1023 (pp. 408-409 and 580).

Clark confuses l and r in his reading of the 2nd name as "jrmh," and in an effort to justify his choice, he writes that the 2nd letter "does not have the form of the initial lam auctoris but is slightly curved and should be read as r" (p. 409). But, the initial l is also curved! Clark makes his rules for the sole purpose of expediency whether or not he contradicts himself in the process. In his own mind, he does not contradict himself because he does not remember what he wrote previously. One example suffices here: the initial l of no. 1006 is a straight lines, but l of the word 'l is not only "slightly curved;" it is an undulated line.

The 2nd name reads as glmh Galmuh.

ClAS 1029 (pp. 410 and 580).

Clark reads the 2nd half of the text as follows: "wslmh jd whd and protect him (G) JD; he was alone."

Clark claims, here again, that the pericope offers a case of the assimilation of 2 consecutive h's, viz. -h h-, the personal pronoun and the vocative particle, respectively, "the latter having been assimilated by the former." The present case is astounding: an unjustifiable preconceived idea lead Clark to a phantasmagoric interpretation and an unusual translation. The unjustifiable preconceived idea is that the text had to have the personal pronoun -h appended to slm. Why did Clark think of such a feature? It seems certain that he did it because of his fascination of the expression "wlh rjm and this is her cairn" of no. 412 (cf. above, p. 58) and, subsequently, of the personal pronoun. Clark's blindness is all the more conspicuous in that slm could be either a substantive or a verb, 1st or 2nd form. His translation is most unusual for he reverses the normal sequence of the expression containing a wish or a prayer, viz. the name of the deity + the wish.

For Clark's position on the verb slm, cf. above, pp. 52-53, on no. 316.

In his references to the texts mentioning the deity Gadd, Clark lists 3 WH texts. His series of references was blindly copied from WiHaI because he reproduces WiHaI's error of "1568a" instead of "1586a."

The pericope may be read as follows: wslm hgd whd And he saved Hâgid [who] was alone. - hgd, cf. Ar hâjid "sleeping" (cf. LaAEL, p. 2879B).

ClAS 1030 (pp. 411 and 580).

Clark reads the text as follows: "l hrmn [w] By HRMN [and]."

This is another unfortunate text which "appears to have been left incomplete." Clark tries to justify his verdict by adding that "traces of the letter w, which has been deliberately erased, can still be made out." If the letter was "erased," how could the "traces" be as clear and the letter as complete as on the facsimile? Clark also leaves in the dark who might have tampered with the text. Unless and until he proves that the author of the text himself did it, the letter involved must be considered as a genuine part of the text. The only

thing which is certain is that if "the text appears ... can still be made out," it is because Clark isolated the final w. Finally, Clark does not mention the symbol engraved above the end of the text. For the symbol inside a circle, cf., e.g., CIS 1126.

Here again, the text is very simple; it may be read as follows: lhmr nw By Himâr. He has emigrated [here]. - hmr, e.g., WH 3330.

ClAS 1031 (pp. 411 and 580).

Clark reads the text as follows: "l 'šyb bn bnn By 'ŠYB son of BNN."

This short text is yet another excellent proof that Clark pays very little attention, if any, to the particular palaeography of an inscription and brutally applies whatever palaeographical ideas he had in mind when working on the text. The form of b is evident in b of bn: it is a broken line making a sharp angle. His 2 other "b"'s have a different form consisting of 3 strokes making 2 more or less right angles. He mentions the cartouche, but fails to point out that is is incomplete.

The text may be read as follows: l'šyr bn rnn By 'Ašyar, son of Ranîn. - 'šyr, the 'qtl derivation is much more frequently used than the qtyl formation; cf., e.g., šyr'l in Wi 646a.

ClAS 1032 (pp. 411 and 581).

Clark transliterates the text as "l jrrm [bn ..]y "(p. 411). The commentary on "jrrm" makes no remark of any kind on its reading and "jrrm" is listed on p. 449A as if perfectly certain and also without any mention of the pedigree . Yet, on p. 431, at the end of the commentary on no. 1139 (cf. below), he refers to "No. 1032, where the name JRRM may in fact be JLIM." This different reading, unannounced in the edition of the inscription, seems to come from the blue sky, and the text is not listed, even between parentheses, after "JLIM" on p. 449B. The reading of the 2 "l"'s is impossible because both extremities of the sign are curved. The 1st letter of the initial name is a circle too small to be read as "j;" it is c. Clark eliminates the short stroke after the 3rd letter of the text. Finally, the name ".y" is not listed on p. 467A.

The text may be read as follows: l'bn bn mr' (n')y By 'Ubun, son of Mari'. He (wai)led [here]. - 'bn, e.g., CIS 2139. - mr', cf. Ar mari' "pabulum quaerens" (cf. FrLAL, IV, p. 170B). - (n')y: the hatching is narrow; therefore, 2 narrow letters, such as n', would fit; cf. WH 1017.

ClAS 1033 (pp. 411 and 581).

Clark reads the text as follows: "l mhl bn 'm." Clark does not mention the cartouche encircling the text. P. 495 refers to his text as mentioning the "seven strokes." There is a 12-stroke symbol around the text, the line of the cartouche serving as crossline or support of the 11 short strokes.

Clark's reading of the text is impossible because of the following reasons. (a) The 3 vertical strokes have approximately the same lentgh, 6.7, 7.3 and 6 mm. Yet, they are read, respectively, "l," l" and "n," (b) These letters cannot be read "l" because of their extreme shortness, the 2 m's and ' being 16.7, 17.8 and 13.5 mm long, respectively; even the letter b is 9.2 mm long. (c) His letter "h" is '; the upper fork is short; but it is there. (d) The value of "'" is given to a very short (3.6 mm long), isolated and aslant stroke located to the left of the upper extremity of the 3rd n and above the horizontal axis of the nearby letters. It does not belong to the letters; this is also valid for the short (3.3 mm long), aslant stroke appended to the left of the upper extre-

mity of ʾ.
The text may be read as follows: nm ʾnb nm Nawm blamed Nawm. - nm, e.g., CIS 107. - ʾnb, Tham CIS 3775/1.

ClAS 1033a (p. 581).
The 2 large letters of this short text are not accounted for by Clark; they are located above and to the left of no. 1033, and below and to the left of the beginning of no. 1034. Palaeographically, they greatly differ from the letters of the 2 other texts. mʾ Mâʾ. Cf. Ar mâʾ "water."

ClAS 1034 (pp. 411 and 581).
Clark reads the text as "l frq bn [h..]," but "[h..]" becomes "H[..]" in the translation. The commentary is limited to a single short phrase: "The end of the text is illegible."
He eliminates the initial letter of the text, l; he reads ġ and "l," and ʾ as "h;" and his 2 dots after his "h" indicate 2 missing letters although there is place for at least 3 letters; and the last one of them looks like y. His 2nd name is not listed either on p. 451B or on p. 460A, under "FRQ."
The text may be read as follows: lġfr grn ʾ[..?]y By Ġafar. He associated with ʾ[..?]y. - ġfr, e.g., CIS 1193. - grn, cf. Ar qarana, 3rd form, + accusative "to associate with someone; to become someone's companion" (cf. LaAEL, p. 2987C).

ClAS 1034a (pp. 411 and 581).
Clark mentions this text as "another mutilated text which is largely illegible" (p. 411, introduction to nos. 1034 and 1035). l.y.t..b.(?).

ClAS 1046 (pp. 413, 581, and photograph 28).
Clark reads the text as "l swd bn mj wlh rjm mqtl ty' trh fhdšr t'r So O DŠH grant blood-vengeance!" This translation is repeated on p. 121. None of the letters of the facsimile is drawn accurately; cf., e.g., n of mgn is a short, thick stroke, not a large dot as in the facsimile; and this letter is eliminated by the transliteration. The initial letter of his "swd" is k. In his interpretation of the pericope, Clark obviously is fascinated, here again, by the search of the -h personal name. He is also hypnothized by the mirage of a cairn. In his enchantment for having found another mention of the famous cairn, he fails to recognize the verb wlh and the personal name rgm; and he is forced to translated the lâm auctoris as "for;" of course, "the text appears to have been written on his [= the engraver] behalf." For the expression wlh rgm in an entirely different context, cf. no. 412.
The text may be read as follows: lkwd bn mgn wlh rgm mqtl ty' trh fhdšr t'r By Kâwid, son of Naggân. He distressed Ragim, the casualty of Tay'. He grieved. So, O Dusarâ, [grant] blood vengeance! - kwd, cf. Ar kâda (o) "to be near to, on the point to" (cf. SaAAL, p. 890B). - mgn, e.g., JaS 119a. - trh, ScPNO 81c.

ClAS 1048 and 1048a (pp. 414 and 582).
1 - Clark fails to mention the cartouche encircling the writing.
2 - He mentions the existence of "a number of lines which are finer than the rest of the incising but of similar patination." All those so-called "finer lines" are undistinguishable on the facsimile from all the lines taken by him as original. Since he, himself, admits that they have the same patination as the others, his conclusion to the effect that "the text appears

to have been deliberately altered not long after the original was inscribed" is a leading statement and is baseless inasmuch as it excludes 2 possibilities. (a) The author retouched his own writing after noticing that his engraving was incorrect. If such is the case, those lines belong to the original. (b) Those lines were already traced when the engraver decided to use the stone. If so, the author must have used some of the lines and disregarded the others.
The problem, however, seems to be of an entirely different nature. His 1st reading did not satisfy him because, as he says, "it gives two rather unlikeky names. Close examination, however, ..." Clark, thus, admits that, contrary to what should be done, his 1st reading was hasty and based on some kind of superficial examination. Furthermore, his objection concerning "rather unlikely names" comes partly from his incompetence (e.g., for his "sbw," cf. Ar sabâ [o] "to be youthful" [cf. SaAAL, p. 437B] and sbwn in WH 1444) and partly from his preconceived idea that bn in a short text must be the substantive son. Had he read his 2nd half "yw bn syd" as ywbn syd," he would have had no difficulty - but, maybe it is too much to ask from him! - to recognize a yqtl form derived from wbn which is attested as a verb, e.g., in CIS 2988. Moreover, he fails to say w h a t was the object of his "close examination," his color photograph (p. 492) or the original itself. At any rate, the so-called "close examination" seems to have been carried out with the purpose of finding names which were not "rather unlikely." Unfortunately, his 1st reading, "l sbw bn yw bn syd," is neither accurate nor complete. (1) His 1st and 3rd "b"'s are r's. The form of the 2 letters is different from that of the 2nd b. In the latter, the lower stroke is a straight line; in the former, that stroke is an undulated line. (2) To the left and above syd, there is the letter l, 14 mm long, which is unaccounted for in Clark's decipherment; it is the beginning of text 1048a.
The text of no. 1048 may be read as follows: lsrw bn ywrn By Sâriw, son of Yawran. - srw, cf. srwn, e.g., in CIS 553. - ywrn, cf. wrn in JaS 112.

ClAS 1048a is composed of the l eliminated by Clark and the last 3 letters of his no. 1048.
lsyd By Sayyid. - Cf. sydn, e.g., in CIS 4945. There is an asterisk before syd on p. 455B. As in all similar cases, it is impossible to know where Clark found the name.

ClAS 1049 (pp. 414 and 582).
The 2nd name reads as nbr (instead of "ngr" of Clark; cf. also p.464B) Nâbir; e.g., CIS 2122.

ClAS 1050 (pp. 414 and 582).
Fascinated by his obsession of the lâm auctoris, Clark erroneously reads the initial r as "l"." The name reads rhsn Rahsân; cf. rhs, e.g., in CIS 3155.

ClAS 1051 (pp. 415 and 583).
Clark reads the initial name as "šn' "(cf. also p. 456A) although the central letter has the same form as the initial l and almost the same length, 6.3 mm compared to 6.5 mm, contrasting with the 2 mm of n. Thus, šl' Šâli'; e.g., CIS 3280.
Clark does not refer to the cartouche composed of 5 straight lines in the form of a vertical parallelipiped the top of which is replaced by 2 lines making a wide angle.

CIAS 1054 (pp. 415 and 582).
The name reads as ʿdd (instead of "ḏḏ;" cf. also p. 460A) ʿadad; cf. ʿddh, e.g., in CIS 251.

CIAS 1057 (pp. 416 and 582).
Clark gives 2 different values to 2 identical letters, nos. 4 and 11, viz. "r" and "l," respectively.
The 1st name reads as ʿgl (instead of "ʿjr;" cf. also p. 457B) ʿAgil; e.g., LD 1099.
The 2nd half of the text is read by Clark as follows: "w'l mnb ʿqbt he took refuge from an agent of retribution (?)." His commentary adds that "the meaning of the end of this text is rather difficult to determine." It is so cryptographic that it is impossible to fathom what kind of person might be involved.
The pericope may be read as follows: w'lm nb ʿqbt And ʾAlam came time after time to ʿAqbat. - ʾlm, e.g., CIS 5317. - nb, e.g., Wi 471. - ʿqbt, a well-known place; e.g., Wi 124.

CIAS 1061 (pp. 416-417 and 582).
Clark reads the text as follows: "l ( ) 'ws'l wl mlty [w]hr m[h]b'[.] By ( ) 'WS'L and by MLTY, [and] he (they) returned from [the] [well]."
His 1st conclusion from his brilliant treatment of the text is that the inscription "seems to be an instance of double authorship, although the occurrence of such texts is denied by A. Jamme (JaSN, p. 97 - 98)" (pp. 416-417). Cf. below, section III.
Clark's facsimile is particularly poor, but his treatment of the inscription is revolting: he succeeded in
(a) eliminating 1 letter;
(b) misreading 6 letters;
(c) correcting 2 letters; and
(d) omitting the reading of the last letter in his transliteration.

Ad (a). - "An ʿayn appears before the initial name but is probably to be ignored" (p. 416). The letter is eliminated because he did not know how to use it and he had to eliminate it later on because it did not fit his understanding of the text where he wants to find the well-known name "'ws'l."
Ad (b). - Clark misreads letters nos. 3, s as "'"; 4 and 8, q as "w;" 5, d as "s;" 16, b as "r;" and 19, r as "b."
Ad (c). - He corrects letters nos. 14, q to "[w]" and 18, y to "[h]."
Ad (d). - The case of the last letter is enlightening of a devious method. The last letter is not read in the transliteration the end of which is "b'[.];" this becomes "[well]" in the translation and, finally, the word "b'r" which does not exist in the transliteration is found on p. 470, with reference to "(1061)." The commentary had stated that "if there is another letter it is faint and rather smaller than the preceding letters; it may be r or f" (p. 417). Here again, as it is done in so many cases, Clark has recourse to his favorite excuse, viz. the reference to so-called alterations. He writes (p. 417): "Note that in all three examples of the letter w in this text the cross stroke has been lengthened so that the letter resembles q" and "the letter read as the definite article seems to have been altered to resemble y." A final remark. In l.5 of p. 417, the author speaks of "lam auctoris." The 1st word is normally spelled "lam" (e.g., p. 187).
As it stands on the facsimile, the text may be read as follows: l'gq d'l qlm lty qhb myr 'f By ʿAsaqq, him of the clan Qâlim, He was suspecting QHYB [who] was

providing 'Awf with food. - ʿgq is another ʿqtl derivation; cf., e.g., qmt in Wi 482. - qlm is known as a personal name, e.g., in Wi 907. - lty, cf. Ar laffa "soupçonner, accuser" (cf. ChDAF, p. 1117A). - qhb, cf. Ar qahaba "to cough" (cf. LaAEL, p. 2488B). - myr, e.g., Wi 463.

CIAS 1072 (pp. 419 and 583).
Clark reads the text as "l wrd b... By WRD son [of ...?]."
Here again, he confuses the basic forms of b and r, and shows his ignorance of Saf texts by gratuitously considering b as the 1st letter of b[n. The whole commentary confirms his ignorance: "this text may be unfinished. If not it is difficult to make any sense out of it." What is certain is that his handling of the text does not "make any sense." The 1st sentence of the commentary is contradicted by his own facsimile which does not contain any indication that even a single letter might be missing. The 2nd phrase amply proves his inability to deal with a most ordinary and simplest example of Saf text.
The text reads as follows: lwb dr By Wabb, He returned [here]. - wb, Tham JsaT 439 and the Saf theophoric wbyʿt in JaS 165. - dr, Tap 4.

CIAS 1073 (pp. 419 and 583).
Clark reads the text as "l [j]r[']t'l By [J]R[']T'L."
Clark eliminates the 3rd letter ʿ and corrects 2 others, w and q to "[j]" and "[']" probably because "the two doubtful letters appear to be have been deliberately altered." Here again, the facsimile does not show any sign of alteration and the main question here as well as elsewhere remains unanswered: who is responsible for the so-called alteration?
The text may be read as follows: lwʿb gt 'l By Waʿib, 'Il cried out [here]. - wʿb, cf. Ar waʿaba "to take the whole of, appropriate" (cf. SaAAL, p. 1216A). - gt, Wi 468. - 'l, e.g., WH 2509.

CIAS 1075 (pp. 419 and 583).
Clark reads the text as "l hwmr."
He confuses k and r. His whole commentary states that "this name is almost certainly to be read as HJMR, as there is no root wmr. The w may be the result of a scribal error or of the deliberate mutilation of the text. HJMR would be a new name but the form JMR is common."
The text is listed on p. 466A as "HWMR - 1075, (= HJMR?)."
Clark's preceding argumentation is yet another clear proof - if any was needed by now - of his basic ignorance of onomastics and also of his illogical and erroneous handling of the texts.
a - Clark ignores the existence of the well-known qwtl nominal derivation; e.g., swhb in LP 897, twbr in CIS 617. His basic ignorance of onomastics, which leads him to suggest the temerarious and unfair possibility of "a scribal error" or "a deliberate mutilation" of which he does not give any proof or indication, is all the more loathsome in that it is voluntary. The qwtl derivation adequately explains his "hwmr" (cf. Ar hamara "verser, repandre à grands flots" (cf. ChDAF, p. 1328A); and a section of JaSN (p. 126; cf. also p. 192) is entitled "qwtl and its secondary forms." Clark refers to JaSN, "p. 120 - 141" on p.154, note 2, which refers to p. 138, where he states that "A. Jamme has made some contribution to the morphological analysis of the personal names, isolating various nominal patterns." The only important conclusion to be drawn from the preceding facts is that Clark's recognition, which is in itself valueless, actually is a window dressing because it remains without any practical result and, there-

fore, is another proof of his illogical and confused system of thinking.
b - If Clark had thought for 1 second that his argumentation was indeed valid, he should have transliterated the name as "hgmr instead of "hwmr." The short text may be read as follows: lhwmk By Hawmak. Cf. Ar hamaka "pressevivement" (cf. ChDAF, p. 1329B).

ClAS 1076 (pp. 420 and 583).
Here again, Clark confuses b and r. The short texts reads as lgrn by Gasran. Cf. Ar ġasara "être pris dans une angoisse, être étouffé par la peine" (cf. BeDAF, p. 709B).

ClAS 1078 (pp. 420 and 583).
In his transliteration of the 2nd name, Clark eliminates the 2nd letter and misreads the last one as "l," although it is not a straight line as the initial letter of the 2nd which was omitted.
The 2nd name reads as ʾlmr ʾIlmarr.

ClAS 1079 (pp. 420 and 583).
Clark eliminates the last 2 letters of the text because of his inane endorsement of WiHaI's interpretation of WH 129 (cf. below).
The 2nd and last name reads as ʾhlb ʾAhlab; cf., e.g., hlb in LP 1089.

ClAS 1081 (pp. 421 and 583).
a - Clark claims that rmd, the 1st name, "is a new name" (cf. also p. 454A). It is already attested in CIS 4706.
b - He confuses f and š in the 2nd name, which reads as fk Fâkk; cf. WH 1877. c - Cf. also below, CIS 1257.

ClAS 1083 (pp. 421 and 583).
Clark eliminates one n, most probably the 1st which is connected, at least on the facsimile, to the 3rd b; thus bn n[...] son of N[...].

ClAS 1083a (pp. 421 and 583).
Clark reads the text as "l kr bn ʾl." "kr" and his pedigree are not to be found on p. 461A; they were added in the "addenda and corrigenda" on p. 468. The 3rd letter cannot be read as "r," the fork at the lower extremity is clear; the bent of the upper extremity is not an obstacle to reading the letter h. Clark's commentary states that "the second name may also read ʾN." This possibility is not registered on p. 445A, under "ʾL," and "ʾN" has no entry on p. 445B. The reading of n is certain: n of bn and the last letter of the name measure 1.7 and 3.3 mm, respectively, while the initial l is 5.7 mm long. Finally, the 2nd and last phrase of Clark's commentary states that "other illegible texts also occur on this stone." On the facsimile, however, only one, completely destroyed, can be seen to the right of the beginning of both nos. 1082 and 1083. Another one is partly legible below the beginning of no. 1081; cf. immediately below.
The text may be read as follows: lkh bn ʾn By Kawh, son of ʾAwn. - kh, Ox 48. - ʾn, e.g., WH 2792.

ClAS 1083b (pp. 421 and 583).
This very damaged text begins immediately below the mouth of the

lower animal. Clark mentions it in his commentary on no. 1083; it is "partly incised over it." To be accurate, he should have said that the last 2 letters of the text only are engraved over the lower bent of the present inscription.
The text may be read as follows: lᶜ[. bn] ᶜmrm [...] By ᶜ[., son of]ᶜAmrum [...]. ᶜmrm, as mentioned in the commentary on no. 1083 on p. 421; but the name has no entry on p. 459A.

ClAS 1084 (pp. 421 and 583).
Clark confuses s and k in his reading of the 1st name as "hkm," and he eliminates the last letter, a small ᶜ located in the axis of the letters.
The text may be read as follows: lhsm bn gnʾ lᶜ By Hâsim, son of Gâniʾ, He was greatly moved. - hsm, Wi 636. - gnʾ, cf., e.g., gnʾt in Wi 59. - lᶜ, CIS 2547.

ClAS 1090 (pp. 422 and 583).
Clark again confuses l and n in his reading of the 2nd name as "šntt."
The 2nd letter is 7 mm high, while the n's of bn and nql are, respectively, 5 and 5 mm high, and l of nql is 9 mm high. Thus, the 2nd name is šltt Šiltat; e.g., LP 962.
In his commentary on no. 853 (p. 367), Clark affirms that "ŠNṬT is a new name, of rather unusual meaning; see the Ar. sanaṭ, 'piece of roast meat' and sanīṭat, 'noeud coulant' (Dozy, Supplément, p. 791). This name recurs in Nos. 932 and 1090."
a - The name šnṭt was already found in Tap 81 published in 1972.
b - His 1st Ar quotation is a mixture of HaAF and SaAAL, a dictionary which is not even listed in his bibliography, but with such a horrible misunderstanding that it is almost unbelievable. HaAF contains this: "✠šanaṭ - šunuṭ. Pieces of roasted meat" (p. 379A). The very 1st paragraph of the "Explanatory remarks" (at the beginning of the dictionary) is very clear: "the radicals, marked thus (✠) are given in alphabetical order, each one followed by all the derived forms." Clark's 1st error is to take "šanaṭ" as the word itself.
His 2nd error is to confuse the hyphen, -, as the letter "j," the initial of Ar jamᶜ = plural.
His 3rd mistake is to have copied "piece" in the singular instead of "pieces" in the plural.
The word "šunuṭ" is a plural; cf. also FrLAL, II, p. 456A: "šunuṭ. Pl. Segmenta carnis coctae;" BeAF, p. 379B: "šunuṭ Morceaux de viande rôtie;" and SaAAL, p. 424B: "šunuṭ Pieces of roast meat;" etc.
c - His 2nd quotation comes from DoSDA, I, p. 791A; but Clark misreads the Ar word šunayṭat as "sanīṭat."

ClAS 1092 (pp. 423 and 584).
Clark reads the end of the text as "bn hrn son of HRN."
Clark eliminates the 1st letter of the name, and erroneously reads the 2nd letter y as "h." His commentary mentions that "a wasm or a crude drawing follows the text." The truth of the matter is that it looks like a damaged or badly copied k and is in the axis of the other letters. Furthermore, the facsimiles of nos. 1091-1093 are far from being models of careful drawing.
The end of the text may be read as follows: bn ᶜyr nk son of ᶜAyyâr, He cohabited with a woman. - ᶜyr, e.g., CIS 4978. - nk, e.g., CIS 1547.

ClAS 1093 (pp. 423 and 584).
This is another extremely poor copy made by someone who does not seem

to know what the letters look like. Clark mistreats 3 l's by reading them as "r" and "r," respectively. The worst mistreatment, however, concerns the last 5 letters which he reads as "j[..]b[.];" thus, 5 letters including the gross error of reading f as "b."

As it stands on the facsimile, the text may be read as follows: l ʾbln bn ʾmlḏ ḏ fldw gfn By ʾAblân, son of ʾAmlad. And he became sick and spied Gafin. - ʾbln, e.g., CIS 817. Clark reads it as "ʾb[y]n "on p. 423, but the name becomes certain on p. 443A. - ʾmlḏ, WH 1613. Clark reads it as "ʾm[rd]" on p. 423; the name also becomes certain on p. 445B. - ʿll, as in the edition. - ldw, cf. the passive voice in Rees 160. Clark reads the divine name "rdw" on pp. 423 and 469B. - gfn, e.g., WH 1770.

ClAS 1095 (pp. 423 and 584).

Clark reads the text as follows: "l dʾbn bn [ʿb ll] By DʾBN son of [ʿbd he was overtaken by the night (here)]. On p. 72, Clark claims that ʾ has "been deliberately altered so as to resemble t." According to the facsimile, the 2 thin strokes at both ends of ʾ belong to the same type of line as those that cross the whole center of the text. Whether or not ʾ has "been deliberately altered" and the 2nd name "mutilated" (cf. the commentary) remains to be seen. Here again, Clark repudiates the difference between b and r in his reading of the initial name. His embryonic knowledge of onomastics prevented him from recognizing the qtll (duplication) derivation in the 2nd name. Finally, his interpretation of his "ll" erroneously gives the 1st form of the verb (cf. Ar lâla [i] "to hire for the night") the meaning of the 4th form, "ʾalâla, 'to be overtaken by the night'" (cf. HaAF, p. 704B).

The text may be read as follows: ld ʾrn bn ʿbll By Daʾrân, son of ʿAblal. - dʾrn, Ox 129. - ʿbll, e.g., CIS 4116.

ClAS 1096a (pp. 424 and 584).

"There is an erased text alongside this one," states Clark's commentary on no. 1096. The 1st 2 letters are still clear; they are not accounted for in the edition: lw[...] By W[...].

ClAS 1097 (pp. 424 and 584).

This is another very poor facsimile which looks like the work of someone who copied cracks and/or features of the stones as well as letters without knowing where each one either starts or ends. Except for the last name, the text should be set aside until a legible photograph is published. The letter z of the last name is misread as "l" by Clark. The name is mnhz Minhâz; cf. Ar minhâz "pistillum" (cf. FrLAL, II, p. 250B). Clark states that "this is accompanied by an animal drawing." This affirmation is erroneous; an elongated, bottomless cartouche separates this text from the rest (cf. no. 1097a). He also refers to "three groups of seven strokes." The one above the text belongs to it, but the 2 others belong to the 2 texts of the cartouche, viz. nos. 1097a and b.*

ClAS 1097a (pp. 424 and 584).

Clark's commentary on no. 1097 mentions "an animal drawing, alongside which is an erased text." In fact, there are 2 texts, instead of 1. Clark fails to mention another drawing, that of a flattened animal or of a skin to the left of the 1st drawing. Cf. also the remarks in the commentary on no. 1097. The text begins to the left of the head of the 1st animal: l[....]db. - It is impossible to say whether]db belongs to a personal name or something else.

ClAS 1097b (pp. 424 and 584).

This badly damaged text begins in the upper right corner of the half-cartouche mentioned above: [...]l ʾb [...]l. He returned [here].

ClAS 1100 (pp. 424 and 584).

The brackets in Clark's transliteration are disproved by the facsimile.

ClAS 1101 (pp. 425 and 584).

In the introductory note to no. 1098 (p. 424), "1101" must be corrected to 1102. Clark misreads 3 letters, rd and k as "by" and "[b]," respectively. The 2nd half of the text may be read as follows: bn ʾrdn bn mrkb son of ʾArdan, son of Markab. - ʾrdn, cf. rdn, e.g., in Field 1036. - mrkb, cf. rkb, e.g., in CIS 2194.

ClAS 1103 (pp. 425 and 584).

The 2nd half of the text is read by Clark as follows: "bn [hbn] wkgdb son of [HBN] and ....(?)."

The commentary states that "the end of the text is problematical. The letters wkgdb are in a different hand to the rest of the text and may not belong with it. However, they cannot be associated with anything else on the stone."

The 1st statement is valueless: it concerns Clark only. The 2nd assertion remains unjustified. The 3rd affirmation is worthless. Every person acquainted with Saf knows that a Saf text does not necessarily begin with the lâm auctoris and, therefore, the 3rd affirmation cannot suggest, as Clark seems to imply, that the 5 letters should be connected with the preceding text. The facsimile shows a rectangular hatching to the left and below the axis of his "[hbn]," which is ignored by Clark's decipherment. The position of the missing letter bridges the 2 sections of the text adequately, and its size covers perfectly well the space needed for w. Clark further states that "as the letters [= the last 5] stand they do not appear to make any sense" which, in his vocabulary, means that they are "problematical." He adds: "it [= his "ḡdb"] may also be read as ḡdr." Had the palaeographical study of this particular text be done properly, it would also have suggested to Clark that his "h" of "[hbn]," when compared with h of hb, is k. The tracing of the next to the last letter cannot but be incomplete; at it stands, the letter cannot be read as "ḡ" as in the edition. Is the letter actually ġ or a square w?

The 2nd half of the text may be read as follows: bn krn [w]wk ġ.b son of Karân. [And] he struck upon Ĝâ.ib. - krn, e.g., WiTh 81. - wk, cf. Ar wakka "trusit, impulit" (cf. FrLAL, IV, p. 498A).

ClAS 1103a (pp. 425 and 584).

Clark's introduction to nos. 1103 and 1104 states that "there are traces of other, illegible texts on the same face, over which these two have been inscribed." On the published facsimile, there is 1 extra text only, no. 1103a, which is almost completely encircled by a cartouche with the lower right corner missing. Also, contrary to Clark's introduction, the 1st half of no. 1103 only (not at all no. 1104) encroaches upon the present inscription, and the text is not "illegible."

The text may be read as follows: lʿdl bn qb(n) By ʿAdil, son of Qâb(in). - ʿdl, e.g., JaS 153. - qb(n), e.g., CIS 334. The 3 numbers in HaAIC (p. 479) must be suppressed.

CIAS 1105-1107 (pp. 426 and 584).
This is the worst set of facsimiles in the whole work (cf. also above, pp. 8-9). Clark identifies 3 texts, nos. 1105, 1106 and 1107, and adds that there is "a number of illegible inscriptions" on the same surface. How many are there? He does not say. What he saw is shown in the scrawl scribbling of his facsimiles, where there are 5 short damaged texts. Until a reliable facsimile of the whole group or a good photograph is available, the reading of the texts remains tentative.

No. 1105: Clark reads "lbnkm[l]." The parentheses are unjustified; as a matter of fact, the initial l is more undulated than the last letter. But, his reading of the name becomes certain on p. 145 and 448A. The text may be read as follows: lbnk ml By Bunk. He was rich. - bnk, e.g., CIS 1156. - ml, e.g., in Tham Hu 162.

No. 1106 is read by Clark as "lbᶜmh." The 3rd letter is an incomplete ᶜ with the form of a horseshoe. The last letter is k instead of "h." The text may be read as lbᶜ mk By Bayᶜ. He defecated [here]. - bᶜ, e.g., CIS 341+342. - mk, cf. Ar makka "to void (excrement)" (cf. SaAAL, p. 993A; cf. also FrLAL, IV, p. 199A).

No. 1107: the 13 letters of Clark's decipherment of the 2nd half, "ᶜ[...]f[....]," become 9 only in his translation, "ᶜ[.....];" thus, 3 illegible letters and "f" were eliminated; in fact, Clark eliminated the group of 4 letters immediately after the initial ᶜ. The letter ᶜ is followed by a hatching long enough to represent 2 letters. The balance of Clark's text is the tail end of no. 1107a.

For each of the 5 following texts, cf. also above, pp. 6 and 14.

No. 1106a: to the left of nos. 1105 and 1106: l[.....(.)]ʾs.

No. 1107a: to the right of no. 1107: l[...]l[.]f[..].

No. 1107b: to the right of no. 1107a: [..]lʾ.

No. 1107c: to the right of no. 1107b: lh[..]ʾ[..]l[...]n.

No. 1107d: below no. 1107b and to the left of the bottom of no. 1107c: rnm Rânim; CIS 4962.

CIAS 1108 (pp. 426 and 585).
The commentary, viz. "the stone has been broken and no more of the text has been preserved," is misplaced because it affects nos. 1108 and 1109; it should have been added to the end of the introductory note to the 2 texts. Clark is of the opinion that 1 letter only is missing after the last of his facsimile. If true, "bn [." cannot be translated as "son of [..]" since a name composed of 1 letter is impossible; cf. e.g., bng, bnk, bns, etc. (cf. also above, p. 80, the remarks on no. 855). Last, but not least, in both texts the space between the last letter of each text and the edge of the break represented by the hatching is such that the following letter, if any, should be visible at least in part. If the facsimile has any value, the two texts are complete and bn of no. 1108 is complete and means He stopped [here].

CIAS 1109 (pp. 426 and 585).
Clark reads the text as "l dhnt h[k]d[.] By DHNT, the [...]." Cf. the commentary on no. 1108. Clark misreads h as "[k];" this correction is neither mentioned nor justified in the commentary. The whole commentary states that "the end of the text is largely illegible." If true, how was it possible for Clark to draw such clear letters? It is gratuitous to decide that the initial name is "dhnt" (cf. also p. 452B) rather than dhn since the division of the

letters remains unknown. But, Clark's interpretation is the result of his simplistic understanding of h as the article introducing his "[k]d[.]," which would become an apposition qualifying the author; and that so-called qualification is not listed on p. 474. Why could it not be a part of the well-known formula: "To ... [belongs] this ..."?
Until a reliable facsimile or a clear photograph is published, the text may tentatively be read as follows: ldhn th hd By Dahin. Hayd went astray. - dhn, WH 2167, and Ar dahina "magno ventre, sed brevi statura praeditus fuit" (cf. FrLAL, II, p. 13A). th = twh, CIS 3022. - hd, CIS 1016.

CIAS 1110 (pp. 426 and 585).
The 3rd name is read "wṣbn" (in both Clark's transliteration and translation, and also on p. 466B), but "ṢBN" on p. 445B, under "ʾWY." Where does this reading come from? Is it from an early facsimile where w was traced as ᶜ? The whole commentary contains this: "See No. 553, which may be by this author's son. The name WṢBN here may be an error for ṢBWM." The 2nd phrase is repeated in the commentary on no. 553 (p. 298) which refers to no. 476. The commentaries on nos. 553 and 1110 are forgotten on p. 117, because "an error" becomes a "metathesis" and, therefore, "wṣbn" of this inscription "should probably be read as ṢBWM, as in Nos. 476 and 553" (p. 117). The hypothesis is unacceptable based as it is on a pedigree composed of 2 names only, "zr bn ʾmy," and also on the contemptuous fallacy of thinking that the author of no. 1110 could not even write the name of his grandfather correctly. At any rate, by suggesting t h r e e different readings of a single name, Clark shows himself a true disciple of HaAIC. Furthermore, the absence of an asterisk before "wṣbn" on p. 466B indicates that the name was already known by Clark. It would indeed be very interesting to know his reference(s).
The name reads as wṣbn Waṣbân. Cf. Ar waṣaba "to last, endure" (cf. SaAAL, p. 1207A).

CIAS 1112a (pp. 427 and 585).
Here again, the copy of the text is particularly poor. Clark reads the name as "gy[.]." The last letter, l, is 4.6 mm long and the initial letter, l, is 5.4 mm. The name reads gyl Gayil; e.g., CIS 4318. Although certain on the facsimile, the n of bn is put between brackets. The 2nd name is read by Clark as "yfl" and "YFL" (p. 427), which become "[Y]F[L]" on p. 450A, under "JY[.]," and "YFL -(1112a)" on p. 467A. Clark claims that "yfl" was previously known by omitting the asterisk before the name on p. 467A. It would be very interesting to know where he found it.

CIAS 1118 and 1118a (pp. 428 and 585).
In the introduction to nos. 1118-1120, correct "1120" to 1120a. On p. 455B, correct "SᶜFN" to "S̄ᶜFN." Clark includes the 2 letters of no. 1118a into his no. 1118 and, in the process, he eliminates half of the letter m. Clark's transliteration, translation and commentary are useless.
The text may be read as follows: lš̌ᶜ bn hg šḡl rh By Šayᶜ, son of Hagg. He employed Rawh. - š̌ᶜ, HaNST 3. - hg, e.g., HaSIL 2. - šḡl, cf. Ar šaġala "to busy, occupy, employ (someone)" (cf. LaAEL, p. 1567A). - rh, e.g., Ox 59.

CIAS 1118a (pp. 428 and 585).
Cf. the commentary on no. 1118. The 2 letters composing the name, lm Lawm, are written perpendicularly to ᶜbn of no. 1118, of which bn lies between

the 2 letters of the name. The letter m is incomplete, at least on the facsimile.

ClAS 1127 (pp. 425 and 585).

Clark reads the text as follows: "l sm[ry] bn hbb." Here again, b and r are confused. A very surprising feature is found on p. 456B, viz.

"SMRY - bn HBB, 950, 1127;
- bn BKR, (1127)." This information is confirmed by "BKR - 1127" on p. 447B. Note that the preceding quotation involves 2 consecutive lines, and means that a man is given 2 different fathers!!! The 1st reading of the 2nd name can only be explained by 2 corrections of the facsimile; viz. the short stroke of k was removed from this letter which became b, and it was transferred to the initial b which became h. Furthermore, the 2nd revision of the edition was not reported in the onomastic list. Although half of the name "sm[ry]" is put between brackets in both the transliteration and translation, "1127" is not put between brackets in the 1st half of the quotation reproduced above. Clark's commentary further states that "No. 950 may be by the same author." The probability affects only the identity of the names, not at all the persons, and is valid only according to his reading of the names.

The text may be read as follows: lsmly bn srr By Samlay, son of Sarîr. - smly, cf. ʿsml in WH 2216. - srr, Tham JsaT 51, and the Saf noun srr "lowland" in CIS 3064.

ClAS 1131 (pp. 430 and 585).

Clark reads the text as follows: "l [bntrh] bn jd." The commentary states that "this has been tampered with." But, only the initial name only apparently was damaged according to the facsimile. Clark reads the 3rd letter of the 1st name as a fully certain "t," although the extremities of the letter are triangular and very slightly curved at the bottom and top, respectively; such a letter looks too much like ʾ (cf. also ʾ in no. 1095), and the facsimile could easily be inaccurate by the addition of 2 short strokes. Clark also eliminates the 1st letter of the 2nd name.

The text may be read as follows: lbn(ʾ)rh bn ʿgd By Bin(ʾ)ayruh, son of ʿAgd. - bn(ʾ)rh, cf., ʾr, e.g., in WiAM 5. - ʿgd, cf. Ar ʿajd or ʿujd "uvae passae" (cf. FrLAL, III, p. 110A).

ClAS 1132 (pp. 430 and 585).

Clark reads the text as "l jbt bn jd." He eliminates the very 1st letter of the text and gives the value of g to a large circle and to another letter about half the size of the 1st one.

The beginning of the text may be read as follows: llgbt bn ʿd By Lagbat, son of ʿAdd. - lgbt, cf. Ar lajaba "produire du vacarme" (cf. ChDAF, p. 1095B). - ʿd, e.g., CIS 225.

ClAS 1133 (pp. 430 and 585).

Clark reads s as "b" in his decipherment of the text "l jb[t] By JB[T]." This name becomes certain on p. 448B. He states that "this is partially inscribed over the top of the previous text." Instead of the very vague adverb "partially," it would have been more accurate to simply say that the left extremity of the 3rd letter only encroaches upon b of bn of the preceding inscription. The use of the brackets around "t" is unjustified.

The text may be read as follows: lgst By Gassat. Cf. gs in WH 3455.

ClAS 1134 (pp. 431 and 585).

Clark does not mention the half-cartouche below and to the right of the text. He transliterates the beginning as "l [.]b," thus eliminating the 2nd letter n; and his name is not listed on p. 446, although "g" is found on p.454a (cf. above, p. 80, on no. 855). He reads as "b" a letter plainly engraved as h without as much as invoking his favorite comment of an alteration of the text.

The text may be read as follows: lnʿb bn ʾhgr By Naʿib, son of ʾAhgar. - nʿb, cf. Ar naʿaba "(raven, crow) to utter out, cry, croak" (cf. LaAEL, p. 2813C). - ʾhgr, e.g., Ox 143.

ClAS 1136 (pp. 431 and 585).

Facing a name, such as ʿdfy, the normal reading of the facsimile, and finding out that the root ʿdf does not exist, Clark solved his problem by reading the inscription from bottom to top. The new reading, however, gave the name yfdʿ. But, here again, there is no such root as fdʿ. He overcame this new difficulty by declaring that "the letter j is smaller than usual," and thanks to his obsession of the lâm auctoris, by misreading y as "l." The final result is "l fdj" (cf. also p. 460B).

The reading of the text from bottom to top is disproved by the position of the 2 letters fy which point downward, not upward.

The text reads as follows: ʿdfy ʿAdfay. This is another ʿqtl derivation; cf. bdfy in CIS 1113.

ClAS 1136a (p. 585).

This very short text engraved below and to the right of the preceding is not mentioned by Clark's commentary on nos. 1136-1137 (p. 431). The name reads as hl Hall; e.g., Wi 794.

ClAS 1138 and 1139 (pp. 431 and 586).

Clark fails to mention the complete cartouche around no. 1138, and the incomplete one connected with no. 1139. He notes that the 2 texts "have been mutilated." What kind of mutilation did affect them? He does not say, and there is no sign of mutilation visible on the facsimiles, and the letters are very neat. What a pity that many other inscriptions, such, e.g., as nos. 1106-1107 d and 1131-1133, have not been drawn like those 2! Therefore, if Clark's assertion is true, viz. "the reading of both names [of no. 1139] is uncertain," it is due to his inability to distinguish between the letter forms and in particular those of letters nos. 8-10. The brackets in Clark's "j[ll]m" of no. 1139 are unjustified on the basis of the facsimile. The commentary states that the 1st name, gllm, "is unattested elsewhere; see the Ar. jalama, 'to shear, cut off', possibly jalal, 'majesty', the name being of South Arabian origin." It would be very interesting to read his justification of the 2nd assertion. Clark reads the 2nd and last name of no. 1139 as "br[r]." But the forms of these 3 letters are so different not only from each other but also from b of bn that no reading is possible. On p. 447A, under "BRR," "(1135)" must be corrected to "(1139)."

ClAS 1140 (pp. 432 and 586).

Clark fails to mention the half-cartouche connected with the text. It is quite possible for a text to be damaged and another inscription next to the first to remain untouched. Yet, it is difficult in the present case not to raise the question: the present text is so close to no. 1139 that the bottom of m of the latter is only 0.5 mm to the left of the top of r of no. 1140. If no. 1139

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was "mutilated" according to Clark, how it is that no. 1140 remained intact? The sign read as "ᶜ" by Clark is much too large for that letter; it is ġ. His reading is understandable: dfᶜt is known, and there is no such root as dfġ. Therefore, the facsimile is inaccurate. It is much easier to understand the omission of a short stroke inside an ellipsis than the sizable enlargement of a small circle into a large ellipsis. Regardless of the possibility that that short stroke might still be on the stone and was overlooked by Clark, the fact remains that the reader can only judge from the facsimile. The name may be read as follows: df(w)t Daf(w)at; cf. the name in Wi 515.

ClAS 1140a (pp. 432 and 586).

Clark reads the text as follows: "l slj bn kbr." The 3rd letter obviously is h, not "l;" and the 5th and 8th letters are so different in both size and shape that Clark's reading of those letters as "b"'s is unacceptable. The text may be read as follows: lshg sn kbr By Sâhig. He speared Kâbir. - shg, cf. Liḥ JaL 25f. - kbr, e.g., Field 1038a.

ClAS 1141 (pp. 432 and 586).

Clark reads the initial name as "hd[y]," which becomes certain on p. 465A. However, the hatching leaves both extremities of the fork intact; thus, hdh Hadawh; cf. dh in Wi 811.

ClAS 1146 (pp. 433 and 586).

Clark's commentary states that "this is enclosed by a line." In fact, there are 9 lines composing the cartouche. Here again, Clark confuses b and r, and misreads the 1st letter of the 2nd name as "ʾ" although the 2 curves in the upper section of the letter manifestly belong to a loop.
The text may be read as follows: lʾhr bn ṣlh By ʾAhir, son of Ṣalluh. - ʾhr, cf. ʾhrʾl in CIS 4035. - ṣlh, cf. ṣlht in CIS 1563.

ClAS 1149 (pp. 433 and 586).

Clark reads the text as follows: "l bḥr[m] w[b]rk By BḤR[M], and he was blessed (?)."
Clark's commentary does not refer to the half-cartouche composed of 3 lines connected with the text. Clark starts his commentary saying that "the text seems to have been altered." If it "seems" to be so, it is not certain. Yet, in the course of his commentary, he presents his 3 corrections of the text as certain. What proof does he give of all those alterations? None. According to him, the 3 corrected letters are the 2nd, 5th and 7th, and each of them was "b" originally. He writes: "the initial of the name has clearly been altered to resemble ḥ, as had the b of brk;" this comment deals with the 2nd and 7th letters. About the 5th letter, he writes that "the scribe appears to have made a mistake while writing the letter m and to have incised the correct letter, m, directly over the error." This sentence does not make any sense since the wrong letter and the correct one is m in both cases. Clark's statement, however, becomes clear if the reader goes to p. 446B, which indicates "(or BḤRB?)" under "BḤR[M]." Thus, the original letter was b according to him. But, Clark's decipherment is a nice piece of confusion and illogism. Here follows a summary the situation according to Clark:

	original engraving	corrected engraving	reading
2nd letter	b	ḥ	b

5th letter	b		
7th letter	b	m	[m] and [b]

It is most convenient to prefer the original engraving in 2 cases and to reject it in the 3rd, and Clark fails to justify the brackets used used twice and especially in the 7th letter and not in the 2nd. The 8th letter is b, but it is read as "r;" therefore, Clark gives the value of "r" to the 4th and 8th letters which have different forms. Two features, at least, bothered Clark, viz. (1) his obsession of the lâm auctoris made it evident that the 2nd letter of the text was the 1st of the personal name; but names, such as hh or hhr, are impossible to justify; and (2) the 2nd and 3rd letters are identical, but written horizontally and vertically, respectively. Then, it was much simpler to take full advantage of a so-called alteration of the text and to chose from either alternatives the most suitable letters. The 2nd letter may have been written vertically (instead of horizontally) to indicate the beginning of another word.
The text may be read as follows: lḥ ḥrm whbk Lahh was frustrated and weaved well. lḥ, e.g., CIS 350. - ḥrm, cf. Ar ḥarima "être frustré" (cf. ChDAF, p. 146B). - hbk, cf. Ar ḥabaka "to weave well" (cf. LaAEL, p. 503B). - The message is easy to understand: w has the value of "although."

ClAS 1150 (pp. 434 and 586).

Clark reads the text as follows: "l k[ḥ]l." The 2nd letter of the name is put between brackets apparently because it "is of an unusual form and may be an altered r." The expediency of an alteration of a letter is invoked here again. Furthermore, Clark also states on the letter ḥ that "there is nothing unusual to be noted about this letter in the present collection of texts" (p. 73). So, after all, the reader is not told what is "unusual" about this particular letter since there is nothing supposed to be "unusual" according to p. 73....unless, of course, the adjective "unusual" has in Clark's vocabulary an "unusual" meaning. Clark also claims that his "k[ḥ]l" "is a new name," although it is not so according to p. 461A. It is already found in LP 1001 published in 1943 (cf. JaSN, p. 65, note 77). Clark confuses l and n. The initial l is 8.5 mm high and bent at one end. The letter n, on the contrary, is straight and smaller, as it should be: 6.5 mm high.
The name reads khn Kawhân. Cf. khsmn, e.g., in JaS 149b.

ClAS 1153 (pp. 434 and 586).

Because of his facsination of the lâm auctoris, Clark misreads the initial ġ as "l."
The text may be read as ġg mr Ġawg passed by. - ġg, e.g., Wi 564. - mr, e.g., Wi 262a.

ClAS 1160 (pp. 435 and 587).

Clark eliminates the last letter of the text, misreads "w" instead of q, and fails to mention the wasm at the end of the text.
The 2nd section of the text may be read as follows: fh qbn Ġabin blew in his sleep. - fh, cf. Ar fahha "to blow in one's sleep" (cf. LaAEL, p. 2343B).

ClAS 1161 (pp. 435 and 587).

Clark reads the text as follows: "l sry bn yfrʾ." Clark ascribes the last letter to the end of no. 113, although the letter is in the axis of all the others of this text. Clark gives the value of "r" to the 3rd letter, an almost vertical stroke, which is l.

The text may be read as follows: lsly bn yfr ʾd By Salay, son of Yafwar, He was strong. - sly, e.g., Wi 469. - yfr, cf., e.g., hfr in Ox 291a. - ʾd, cf. Ar ʾafada (i) "to be strong, robust" (cf. SaAAL, p. 27B).

ClAS 1162 (p. 435-436 and 537).
Clark reads the text as follows: "l ht'ʾt By HT'ʾT." The commentary declares that the name is "of unknown derivation. See perhaps the Ar. hatā.' Clark contradicts himself; cf. his assertion quoted in the commentary on no. 288 (cf. above, pp. 49-50). Clark reads the initial r of the text as "l."
The text may be read as follows: rh t'ʾt Taw'at was lively. - rh, CIS 2154. - tʾt, cf. Ar tawaʾa "to shoot with an arrow" (cf. LaAEL, p. 361A).

ClAS 1163 (pp. 436 and 587).
Clark consider the last letter of no. 1161 as belonging to the present text (cf. above, p. 107-108) in order to find the verb sᶜd. The 2nd half of the text reads as sᶜ free pasture! Cf. Ar sâᶜa (o) "paître librement" (cf. ChDAF, p. 489A). This text is a typical case where it is impossible to determine whether sᶜ following hrdw ʾO Ruḍā, is an imprecation or an interjection which would imply a thanksgiving; viz. [grant] free pasture! or [thanks for a] free pasture!, respectively.

ClAS 1164 (pp. 436 and 587).
Clark does not refer to the half-cartouche connected with the text. He transcribes the 2nd name as "m[dᶜ]," but this text is not listed on p. 462B, under "MDᶜ." He does not explain the use of the brackets in his transliteration of the name, although the last 2 letters are clear on the facsimile. Could the brackets be related to his comment: "the hand copy shows mqᶜ"? If the facsimile is accurate, it simply proves that his copy is erroneous. At any rate, there is no justification for putting ᶜ between parentheses since the letter exists in the copy also. He adds that mqᶜ "is an unlikely name." As usual, no explanation of the verdict is forthcoming. Then, mâqiᶜ, the active present participle of maqa-ᶜa "vehementer bibit, suxit" (cf. FrLAL, IV, p. 198A) would be "an unlikely name." But, only an ignorant would dare to think so. The name reads as mdᶜ Mada-ᶜᶜ; e.g., JaS 91.

ClAS 1166 (pp. 436 and 587).
The brackets of the 1st name of Clark's transliteration, "[ʾ]shr," remain unjustified and must be suppressed; they do not exist on p. 444B, under the name. Thus, ʾshr ʾAshar; e.g., CIS 2376.

ClAS 1167 (pp. 436 and 587).
Clark reads the text as "l ʾl." There is no commentary on the reading; thus, the reader does not know whether Clark reads the text from top to bottom or from bottom to top. The reader has to assume that Clark followed the 1st procedure. But the top cannot possibly be "l," as read by Clark because of his fascination of the lâm auctoris; it is 5.6 mm, contrasting with 15.9 and 11.3 mm for the last 2 letters. The 3rd and last letter looks like f and is much too undulated to be read as "l." Finally, there is no reason why the text should be read from bottom to top.
The name may be read as nʾf Nâʾif. - nʾf as a place name exists in WH 2561; cf. Ar naʾifa "to dislike, disapprove, hate" (cf. LaAEL, p. 3027A).

ClAS 1169 (pp. 437 and 587).
Clark reads the 1st name as "[.]lm." This fragmentary name is not listed on p. 462A. He also declares that "the initial letter" actually is the 2nd because he eliminates quite illegible." His "initial letter" of the first name is the 1st letter n. When the 3 tiny adventitious vertical strokes are removed from the 2nd letter, the rest of the tracing is f. His 2nd letter of the 1st name is put between brackets although its drawing is very clear. The 2nd letter of the 2nd and last name clearly is y, instead of "t:" the pear-shaped design covering the lower extremity of the letter does not belong to the letter as indicated by its location compared with the circle at the top of the letter; for a similar case, cf. below, WH 2080.
The text may be read as follows: lnflm bn ᶜyft By Naflum, son of ᶜAyfat. - nflm, cf., e.g., nflt in CIS 3509. - ᶜyft, cf. Ar ᶜafa (i) "to dislike, loath" (cf. LaAEL, p. 2211C).

ClAS 1170 (pp. 437 and 587).
The commentary reads as follows: "What appears to be a wasm accompanies the text but it may be a separate text reading l ᶜl, By ᶜL."
This text is not given a number and is not listed on p. 458B, under "ᶜL." The location of the signs favors their interpretation as a wasm which would be a mixture of ⌊ of Wi 114 and ⌊\ of WH 2838.

ClAS 1174 (pp. 437-438 and 587).
Clark reads the 2nd half as follows: "wny ʾbl and (the) camels grew fat." The commentary reads as follows: " The verb ny is usually to be found written as nw, which may indicate that nwy is a 2nd form verb, 'to emigrate, go off', as in C 781, SIJ 210 and WH 298. Here, however, the form ny is clearly a 1st form verb, as in C 2075; see the Ar. nawā, 'to grow fat (of she-camel)'."
Clark's distinction between the 1st and 2nd forms of nawā (i) is a pure phantasy; both meanings, "to emigrate" and "to grow fat," belong to the 1st verbal form, as clearly indicated by HaAF (p. 810) and SaAAL (p. 1124B). The 2nd form means "to mew (cat)" (cf. HaAF, p. 810B, and SaAAL, l.c.). The meaning "to grow fat (of she-camel)" is hardly applicable to ʾbl "camels, herd of camels," viz. both males and females. However, had Clark consulted FrLAL or ChDAF, he would have found "pinguis evasit (camelus)" (IV, p. 356B) and "s'engraisser, grossir" (p. 1300A-B), respectively. For ʾbl, cf. above, p. 55, the commentary on no. 352.
For CIS 781, cf. JaSN, p. 77, note 109; for Wi 210, cf., l.c., p. 105; the root nwy is not attested in either text. In Wi 298, nwy is a present participle, not a perfect. The end of CIS 2075 is too poorly drawn to be of any help; but wny, if correct, could be the same verb as in the present text. Clark also states that "one would expect to find the definite article used before the noun [ʾbl] but it may have been unintentionally omitted by the scribe." Joyfully following into the footsteps of F.V. Winnett who used the same gimmick in his reading of almost every single text, Clark has so little respect for the author of the text that he does not shrink from accusing him of an erroneous engraving (whether it is done intentionally or not has very little importance) on the sole basis of his remark "one would expect." What is the reason for his ... expectation? None is given. As a matter of fact, Clark's expectation is unjustified because there is no drawing of camels accompanying the text (cf., e.g., hᶜr in no. 1159) and, as it occurs in so many other inscriptions, the author of the text simply refers to a friend of him.
The initial statement of the commentary reads as follows: "Perhaps by this au-

thor's son are No. 935, WH 2514 and 2592." The 4 pedigrees are reproduced above, p. 84, the commentary on no. 935,indicate that the author of the 2 WH texts might be the same as that of ClAS 1174, not his son, which is the case of ClAS 935. The end of the text may be read as follows: wny ʾbl ʾAbl was weak, - wny, cf. Ar wanâ (i) "to be weak" (cf. HaAF, p. 896B).

ClAS 1175 (pp. 438 and 588).
Clark reads the 2nd and last name as "[d]b." Here again, he ignores the difference of the forms of the 5th and 8th letters, b and r, respectively. He claims that "his reading of the second name as DB is fairly certain here" because of "the stance of the letters." The "stance of the letters" has nothing to do with their forms and his above-mentioned statement indicates that he confuses the 2 realities, although he does not on pp. 68-69. Clark wastes the last 3 lines of his commentary on a purely wishful thinking: "Were it not for the difference between the letter b and bn and the second letter of the name DR in WH 3464, then one would be able to read this name as DB in both instances." What is the purpose of such an irrealistic remark? Is it an indirect way of suggesting that the facsimile of WH 3464 might contain an erroneous drawing of the last letter? That preceding remark, however, is very precious: it indicates how blindly one-track minded Clark really is. The name dr in WH 3464 should at the very least have suggested to him that his own reading of "DB" might not be accurate. Since all his argumentation deals with b and r, how can he justify putting between brackets not that letter but d (cf. also p. 458A, under "ʿZN" and 452A) which is not even discussed in the commentary?
The 2nd and last name reads as dr Dâr.

ClAS 1176 (pp. 438 and 588).
Clark reads the 2nd and last name as "[jlh]. The whole commentary is composed of a single sentence: "only faint traces of the last name can be made out." If true, how can the tracing be so neat and so clear? And how can he justify the brackets in such a case (cf. also p. 458B, under "ʿK," but only parentheses on p. 449B, under "JLḤ")? The reading of the 3 letters is certain, at least on the facsimile.

ClAS 1177 (pp. 438 and 588).
Clark reads the 2nd half of the text as follows: "bn [.... son of [...]." The commentary contains a single statement: "Nothing can be read of the end of the text." But there is no hatching of any kind below the text where it should be. According to the facsimile, the text is complete. Clark does not refer to the wasm in the ġ form to the right of the text.
The 2nd half of the text may be reads as follows: bn He stopped [here].

ClAS 1181 (pp. 439 and 588).
The brackets around ʿ of Clark's "s̄[ʿ]" are unjustified by the facsimile and should be suppressed on pp. 439 and 445, under "ʾKBR," and on p. 455B, under "S̄ʿ." The commentary notes that the text "has been enclosed by a line of dots." This description is inaccurate: the "line of dots," 19 of them, is found only below and to the left of the text. Above the text is the common series of 7 dots which is referred to on p. 495.

ClAS 1183 (pp. 439 and 588).
Clark puts the initial letter of the 1st name between brackets,"[ʿ]mr."

But, he omits them around "1183" on p. 459A, under the name. Furthermore, those brackets are not justified by the facsimile; a similar case is, e.g., the last letter of no. 1196, where the letter is not put between brackets (p. 442).

ClAS 1183a (p. 588).
This short, very damaged text is mentioned by Clark in his commentary on no. 1183 (p. 439); it is engraved to the right of the latter. [...]s

ClAS 1184a (p. 588).
This very fragmentary text engraved to the right of no. 1184 is most probably mentioned in Clark's commentary on no. 1183. [...]bwr[.]

ClAS 1185 (pp. 440 and 588).
The 2nd and last name reads as mlht (instead of "m[rʾ]t") Malhat; cf. mlhn in Wi 364. Clark fails to put "1185" between his parentheses on p. 462B, under "MRʾT."

ClAS 1186 (pp. 440 and 588).
Instead of Clark's "mjl," the 2nd and last name, read mʿd Maʿad; e.g., JaS 160b. The 2nd letter is too small to be g, and the characteristic appendix of d is clearly on the facsimile. On p. 462B, under "MJL," correct "1182" to 1186.

ClAS 1187 (pp. 440 and 588).
The half-cartouche and the small drawing inside are not referred to by Clark in his commentary. The median letter of the 2nd and last name is read by Clark as "g" although it clearly is z. The name is hzr Hâẓir; cf. Ar ḥaẓara "to forbid, prohibit, interdict" (cf. LaAEL, p. 595c). This is the 1st mention of this root in North-Arabian onomastics.

ClAS 1188 (pp. 440 and 588).
Here again, Clark confuses b and r in his reading of the 1st name as "bnt;" it reads rnt Rannat; e.g., CIS 4203.

ClAS 1191 (pp. 441 and 589).
Clark states that "the derivation of ʾpʿN is obscure, unless it can be related to the root fʿy." The name ʾfʿn ʾAfâʿân is a ʾqtln derivation from fwʿ; cf. Lih place name dʾfʿ in JaL 102i/4.
The 3 name is read as "[ʾ...]" by Clark. No mention of it is made on p. 443A, but bn [ʾ...]" is not listed on p. 445A, under "ʾFDR." The name is ʾkrr ʾAkrar; cf. Tham krrt in Hu 381.

ClAS 1192 (pp. 441 and 589).
Clark reads the last 3 letters as "wtb and he suffered a loss" (cf.also p. 471). a - Why to look for difficulties where there are none, viz. why did he divide these 3 letters into 2 sections, w tb? It would have been so simple to read the verb wtb he remained fixed in the place; cf. Ar wataba.
b - The last letter of the text is r, instead of "b" of the edition.The letter is rectangular with 2 well-rounded corners; b, on the contrary, is a triangle with 1 rounded angle.
c - More important is Clark's treatment of the letter next to the last. On his p. 73, on the letter h, he states that "some examples of this letter may

appear to be very like the form of t and confusion may occur as a result of an incorrect reading" with reference to note 38, which mentions 1 example only: "This mistake may have been made by A. Jamme in JaS 108, where we should read whrṣ ʿl ʾhrṣ, 'and he was on the look-out for ʾHRṢ'. Jamme has read the name here as ʾHRṢ. If photographs of Jamme's texts were available this matter could be properly decided" (p. 82).

Note 1st of all that the very last phrase of the preceding quotation, viz. "if photographs ... properly decided," was removed from the final text. Obviously enough, the reader is not informed of the reason(s) which might explain the erasure of that sentence.

The author does not even see that he contradicts himself by using "may" and "should. This conditional form indicates the origin of his so-called correction: Clark wants to find "ʾhrṣ" and, consequently, any other reading has to be wrong!! My tracing is accurate: the name is ʾtrṣ. Clark's preference is irrelevant.

It is ironical that Clark should indulge in the "confusion" which he denounces in a case where he is the victim of his own systematization. The next to the last letter of the present text is h instead of "t." Consequently, Clark's whole commentary composed of 5 lines is valueless.

The last phrase is yet another example showing that Clark does not understand the words he uses. Why did he not apply his remark to his own collection? Cf. above, p. 28.

The end of the text may be read as whr And he became weak. - hr, e.g., LP 1121.

ClAS 1193 (pp. 441 and 589).

Clark's commentary does not mention the cartouche which encircles the text completely.

ClAS 1195 (pp. 442 and 589).

Clark reads the end of the text as "wjll ʿll and illness was common to all." This amazing assertion is explained in the commentary as follows: "the end of the text seems to refer to a common outbreak of sickness among the persons accompanying" the author of the text. There is nothing in the text which may even remotedly justify the limitation of "to be common to all" to "the persons accompanying" the author of the text; and the translation as it stands would refer to such a wide-spread epidemy that it can hardly be true.

The pericope may be translated as follows: And ʿAlîl was illustrious. - ʿll, e.g., Tap 24.

ClAS 1197 (pp. 442 and 589).

Clark refers the 2nd name ṭhn to "Ar. ṭaḥḥān, 'miller'." It is much simpler to relate it to Ar ṭuḥan "brevis, pumilio" (cf. FrLAL, IV, p. 43A).

The end of the text, the only section implying a difficulty, is read by Clark as follows: "wlʾ hf and he was distressed by thirst" (p. 442).

Clark's argumentation rests solely upon his division of the letters and his interpretation of "hf" as related to "Ar. hayf, ' vehement thirst'" (p. 442), which becomes "thirst" in the translation and on p. 475. Apparently, he sees no difference between the 2 realities, and no reason is given for his choice of the 2nd meaning of Ar hayf, instead of the 1st, "hot south-west wind" (cf. SaAAL, p. 1173A; cf. also LaAEL, IV, p. 424B). Clark was inevitably drawn to the conclusion that "thirst" indeed affected ʿAṭas, the author of the text. Consequently, he is looking for a verb + a personal pronoun. But, there is only one h in the text, and he needs it for his "hf." That is no problem for Clark who unhesitantly states that the "3m. pronoun suffix may have been assimilated to the following h of hf here." Had he spoken of haplography, one could have understood its feasibility. However, unless absolutely necessary, even such a feature is unacceptable because ʿAṭas, after all, was using his own language. Clark then presents his reader with an exercise of aerial imaginative acrobatics: "For the verb lʾ see the Ar. ʾalʾā, 'to fall into distress'" (p. 442) and lʾ, v., (lʾy), to be distressed by, 1197" (p. 474). Such an opinion is inadmissible. (a) lʾ cannot be related to "lʾy" but only to either lʾʾ or lw/yʾ. The median semi-vowel, not the 3rd one, may be absorbed by a long vowel. (b) Clark twists the verb lʾy by giving the 1st form the meaning of the 4th. (c) How can a verb, such as "to fall into distress," be put in the passive voice?

The end of the text may be reads as follows: wl ʾhf He threatened ʾAhaff. - ʾhf, cf. Ar hiff "(man) light-footed and mimble at running" (cf. the commentary on JaS 82b)."

o°o

The preceding pages have abundantly illustrated the 3 main characteristics of Clark's thesis, which may be repeated here once more, viz. confusion, contradiction and abnormality. The following pages contain more examples of the same, viz.

pp. 114-115, section II;
p. 118 on the so-called joint authorship;
pp. 189-190 on CIS 1257;
pp. 191-192 on CIS 3064;
p. 202 on WH 641a; and
especially, pp. 125-134 at the occasion of the study of 13 more texts of the ClAS collection in connection with 6 later discovered ClAI inscriptions, where the reader may find yet another example of Clark's kind of assimilation, viz. l of the verb nsl and the following l-preposition.

II - The Saf verb ḫw/yb.

The following information is given by WiHaI, p. 634:

"ḫwb (a) 'to grieve (cf. Ar. ḥaub, 'grief,' and taḥawwaba, 'to lament, cry out in grief') 1262, 1501b, 1517, 1521, 1629 (see ḥbw), 1756, 2375h, 3506, 3680, 3829; ḫwb ʿl 'to grieve for' 73, 2100, 2472. See ḫyb.

(b) 'to love' (cf. Ar ḥabba) 300.

ḫyb ʿl 'to grieve for' (cf. Ar. ḥaub, 'grief') 116, 2442, 3029, 3838. See ḫwb."

Preliminary remark: correct "2575b" to 2375b.

The following 3 questions come immediately to mind.

(a) The main question raised by the preceding quotation is the reason for singling out WH 300; viz. why is the verb treated differently from any other ḫwb without complement?

(b) The 2nd question is the justification of equating ḫwb to "ḫbw" in one case and to "ḫbb" in another.

(3) What is the vindication of the different treatment of the verb ḫwb in WH 300 and 1521? These 2 pericopes read as follows:

no. 300 : "whwb ḥmrʾt He loved the woman" (p. 93), and

no.1521 : "whwb sbn He grieved, turning away" (p. 248).

Why could sbn not be a personal name, the direct complement of ḫwb as ḥmrʾt? The verb does not exist in WH 1501b, 2100, 3029, 3506 and 3829.

ClAS endorses WiHaI's interpretation on p. 315, the commentary on ClAS 618; cf. also,p. 471 : "ḫwb, v., to grieve (for - ʿl), 618, 781, 827. 891, 906, 1160."

1 - How many times is the preposition ʿl connected with ḫwb? The reader has to find the answer by himself. According to ClAS's interpretations,

ḫwb is used alone in ClAS 827, 906, 1160;

ḫwb ʿl is found in ClAS 618 and 891; and

ḫwb ... is attested in ClAS 781.

2 - In fact, the verb ḫwb does not exist in ClAS 781 and 1160.

3 - ClAS's misreading of ClAS 918 prevented him from interpreting ḫwb as a verb; he therefore missed an element of major importance.

4 - ClAS's endorsement of WiHaI's theory is unconditional; none of the above-listed WH texts is to be found among the inscriptions previously published which are discussed in his work.

The ḫw/yb pericopes may be divided as follows:

ḫwb alone: ClAS 827, 906; WH 1262, 1517, 1756, 2375b, 3680;

ḫwb + direct complement: WH 300, 1521;

ḫwb ʾl + complement: ClAS 918;

ḫwb ʿl + complement: ClAS 618, 891; WH 73, 2472;

ḫyb ʿl + complement: WH 116, 2442, 3838.

The basic information relevant to the question at hand may be summarized as follows:

(1) The object of the verbs expressing feelings is always introduced by ʿl or ʾl = l; e.g., wgm ʿl, ndm ʿl, and tswq ʾl or l, respectively.

(2) Some verbs expressing an action, although normally followed by the preposition ʿl, may sometimes govern their complement without the preposition; e.g., hrg ʿl ʾtrg (JaS 108), but hrgh ʾbnl (CIS 2556) and hrg hʾblt (WH 1902).

(3) The prepositions ʿl and ʾl cannot be used promiscuously after the same verb indicating the same action.

(4) The Ar root ḫwb contains the meanings of 2 different roots: the verb ḥâba (o) means "to sin, commit a crime; do what is unlawful;" but ḫawb means "grief" and ḫûb "sin, crime" (cf. LaAEL, p. 662). The meaning "to act unlawfully" cannot govern its complement with the preposition ʾl; it has to be ʿl.

Consequently, ḫwb "to act unlawfully" may account for the expressions ḫwb ʿl and ḫwb + direct complement because of the parallel of ḥrg, and ḫwb ʾl cannot account for the 2nd expression just mentioned. But to which of the 2,either ḫwb ʿl or ḫwb ʾl, may the use of the isolated ḫwb be ascribed? The only clue available so far is the number of examples mentioning either case; and so far ḫwb ʾl is attested once only.Some kind of confirmation for the rarity of ḫwb with the meaning of "to grieve" may be found in the fact that several other verbs have the same general meaning. The above-mentioned solution seems to be in the line of what happened in Ar: it is the meaning of ḫwb ʿl alone which was retained for the root, the meaning of "grief" being relegated to some noun. The meaning of"to express pain, grief, sorrow" appears on the 5th form but not even in the 1st place.

The following 2 assertions of WiHaI need to be dealt with here in the light of the preceding remarks.

(a) WiHaI says that "In 73, ḫwb ʿl means 'grieved for.' Here, where ḫwb governs a direct object, it is probably a cognate of ḥabba, 'to love'" (p. 93, commentary on WH 300). This argumentation rests solely upon the presence and the absence of the preposition ʿl after the verbs expressing feelings. But, ḫwb is not neceassarily one of them. Furthermore, it is much easier to say that ḫwb is "a cognate of ḥabba" than to prove it and F.V. Winnett's assertion is not at all a proof that it is so in the present text.

(b) WiHaI states that "in Cl. Ar. ḥâba means 'to sin' but this meaning is inappropriate in the contexts in which Saf. ḫawb occurs" (p. 51; commentary on WH 73). No reason, no explanation is given. Here again, F.V. Winett's statement is not at all a proof. He seems to rely on the material identity of expressions, such as ḫwb ʿl ḥbb and

wgm ʿl ḥbb (e.g., WH 62),

ʿny ʿl ḥbb (WH 635), etc.

But material similarity does not imply formal similarity. Even the apparent proximity of the 2 stones bearing ClAS 890 and 891 with wlh ʿl ʾsyʿh and ḫwb ʿl ʾsyʿh, respectively, still does not prove the formal similarity of the 2 pericopes even were the 2 authors of the texts actually one person, and they are not.

The isolated verb ḫwb he acted unlawfully exists in ClAS 827, 906; WH 1262, 1517, 1756, 2375b and 3680; and ḫwb ḥmrʾt of WH 300 may be translated as follows: He acted unlawfully against this woman. For Wh 73, 116, 1501b, 1521, 1629, 1756, 2100, 2375b, 2442, 2472, 3029, 3506, 3829 and 3838, cf. below.

III - The so-called joint authorship in Saf again.

In 1970, JaSN (pp. 97-98) rejected the so-called joint authorship in the Saf inscriptions as a theory which "results from a double exaggeration" (p. 97). Since then, such a rejection was carried out in several publications (e.g., JaMAR, II, p. 7 on LP 1058; and JaRWiReAR, p. 524 in WiTh 16).

WiHaI devotes the section 7 of the introduction (p. 17, the last 24 lines) to the present question. The discussion of F.V. Winnett's opinion was omitted in JaIFSC for the simple reason that my paper was already long enough. F.V. Winnett opens his exposé stating that "there can be little doubt that in some cases the lam auctoris introduces the names of two individuals." This assertion, presented as a self-evident axiom, is not followed by even as much as a single proof; it undoubtedly expresses F.V. Winnett's strong belief which does not in itself constitute a proof of any kind or of anything. That the statement is taken as a self-evident axiom is proven by the fact that it is immediately followed by "Thus, in 2392...," the discussion of which is again followed by "Thus" introducing 5 more cases, nos. 90, 314, 700, 2080 and 3549.

a - It should be strongly emphasized here that F.V. Winnett's belief was NOT ENDORSED by G.L. Harding, the co-author of WiHaI, in all the cases which could be checked completely. Here follows HaAIC's opinion on the 6 cases presented by Winnett.

Preliminary remark. - This remark is necessary to accurately evaluate HaAIC's position: every time a name exists in the WH collection according to his own interpretation, Harding never fails to list the WH siglum.

List of the names involved in the 6 cases.

ʾnf in WH 90 - No WH number is given by HaAIC, p. 80.

flṭ in WH 314 - This number is excluded by HaAIC, p. 471: "WH 297, 440, 598, etc." WiHaI (p. 601B) has "273, 314, 440, 1235..."

ysʿb in WH 700 - The name has no entry in HaAIC, p. 673.

gnṭ in WH 2080 - According to HaAIC (p. 458), there are 19 WH numbers; WiHaI (p. 600A) lists 20 of them. Note that in HaAIC, "240" should be corrected to 420.

ʾshb in WH 3549 (p. 17); but the name is read as "ʾshr" in the edition (p.494; cf. also the onomastic list on p. 552B). This name has no entry in HaAIC, p. 52.

ʾndṭ in WH 2392: according to HaAIC (p. 79), there are 12 WH numbers; WiHaI also gives 12 numbers (p. 555B). In HaAIC, correct "395" to 395a. Since HaAIC lists only "WH 395, 399, etc.," it is impossible to know whether all the numbers in his file are the same as in WiHaI; cf. above, the case of flṭ where HaAIC does not have nos. 273 and 314 which WiHaI does have. Since Harding's disagreement with Winnett's theory is absolutely certain in 4 of the 6 cases and is practically certain in the 5th, viz. gnṭ, why would Harding make an exception in the 6th case?

b - The "Thus, in 2392..." introduces Winnett's comment which reads as follows: "(lsdq wʾndṭ), if ʾndṭ be a verb, it is difficult to account for the use of the feminine form. If it is a noun (cf. Ar. ʾaniddah, plur. of nadīdah, 'slight shower, light wind,' an introductory governing verb seems called for."

Winnett's argumentation is unacceptable because of the 2 following reasons.

1 - Winnett gratuitously assumes that his division of the letters as lṭsdqtwṭ ʾndṭ upon which his whole argumentation rests, is the only possible one.

2 - His opinion according to which "an introductory governing verb is called for" before a substantive at the end of an inscription is a gross error.

(a) Many texts end with a noun preceded by an invocation to a deity, and the noun depends on an understood verb. Winnett's statement is all the more astonishing in that he, himself, repeatedly endorses the preceding formula: "fhbʿlamy slm So, O Baʿalsamay, [grant] security" in WH 54 (p. 46); "fnrḏy slm So, O Ruḏay, [grant] security" in WH 75 (p. 52); "fhlṭ slm and O ʾAllaṭ, [grant] security" in WH 167 (p. 70), etc., etc.

(b) Even without any invocation to a deity, a noun may end a text without depending on an expressed verb. CIS interprets such a noun as in the preceding cases; e.g., slm (CIS 2525), ġft (CIS 2644), wbll wrwḥ (CIS 1046), fġr (CIS 2110), frḥ (CIS 2569), etc.

Winnett concludes his presentation with this: "a noteworthy feature of the inscriptions listed above is that only the first person named is provided with a genealogy. Possibly the second person was the author's son or, less probably, his wife" (p. 17).

1 - What is noteworthy and absolutely gratuitous in Winnett's treatment is the c h o i c e of his 6 examples. What right and what reason does he have to eliminate from his examples texts like these:

WH 148b: "lhd wbʾs" (p. 63);
WH 334: "lflʾn wnẓr" (p. 97);
WH 822: "lʾmyt wʾl" (p. 164), etc.

In all those cases, Winnett interprets the last word as a verb. Why are all those texts not understood as other examples of his joint authorship? Winnett did no have to look in HaAIC to find out that bʾs, nẓr, ʾl, etc., are known as personal names; they are listed as such in his own onomasticon, pp.556B, 616A and 554A. Could it be that Winnett carefully selected his above—listed 6 examples ...mereley to justify the existence of the "noteworthy feature" of his theory? What other reason would he have?

2 - (a) The 2nd and last statement pointing out the possible identification of the 2nd person also is unacceptable because Saf has the words bn son of, and mrʾt wife (e.g., CIS 4768). Winnett should have demonstrated why the author of each text did not wish to specify his relationship with the other person.

(b) The case of WH 700 is very interesting. WiHaI' commentary notes on ysʿb, the last name of the text, that "the fact that his genealogy is not given may mean that he was on a lower social scale than Badan [= the 1st person of the pedigree]. Possibly he was the scribe who engraved the inscription" (p. 148). What an imaginative concoction suggested without the slightest hint in the inscription! Where is the genial hypothesis of p. 17? Poor ysʿb who must have been rejected and disgraced by his father and reduced to "a lower social scale"! What a shame! In fact, that is the way Winnett acts in his publications: nothing is thoroughly reasoned. The most important aspect of the problem, however, is this: although everything points to another direction, why did Winnett still

stick to his theory? And to make the situation even worse, he limits himself to a gratuitous assertion presented as a self-evident axiom. And to render the whole case yet worse, he not only bases his choice of 6 examples upon an unexplained reason which is as irrational as it is illogical, but he also bases his interpretation of his basic example, WH 2392 which is presented as a shut case, on 2 assertions which are,respectively, gratuitous and erroneous. The study of the 6 chosen ones indicates that the actual reason for their selection by Winnett is his failure to otherwise find a plausible interpretation; viz. Winnett's theory on the so-called joined authorship is nothing but an expedient for ridding himself of difficulties which he could not overcome, an expedient whimsically applied at random at the expenses of good logic and of the respect due to epigraphical evidence.

To complete the preceding presentation, it should be added that ClAS endorses Winnett's theory on the joint authorship and he does it without making the slightest remark (p. 417 on ClAS 1061; cf. above, pp. 96-97) except for the erroneous assertion according to which G.L. Harding also held that opinion: cf. "Winnett and Harding (WH, p. 17) believe that double authorship does occur." V.A. Clark did not realize yet that, in spite of being listed as the coauthor of WiHaI, Harding does not concur with Winnett's reading and interpretation of many WH texts. The name of G.L. Harding as the coauthor of WiHaI is a mere window dressing. Furthermore, ClAS goes beyond Winnett's theory by suggesting a brand new formula of that so-called joint authorship. Finally, the reader wonders why ClAS did not apply the same theory to ClAS 90 and 865 as other examples of joint authorship as he should have and all the more so because these 2 examples fit Winnett's so-called "noteworthy feature of the inscriptions" where he claims to find his theory.

ClAS 90 and 865 also have another point in common, viz. Clark's translation of gml as "camel" (also in no. 62) contrary to the lexicon which lists "jml, n., bull-camel "(p. 471) and this meaning is used in all other 6 texts listed under that word on the same p. 471. Clark does not explain the exception repeated thrice.

ClAS 90 (cf. ClAS, pp. 194 and 523).
The editor reads the text as follows: "l hy bn dhbn whgml By HY son of DHBN, and the camel (is his)." The commentary states that "the expression whjml expresses the claim of the author to proprietorship over the camel which is depicted alongside the text." Such a commentary is unacceptable, built as it is on the assumption that w does not exist. It should be very strongly emhasized that ClAS does not mention any alteration to the text although his tracing of the next to the last letter shows a partial double tracing; and the letter is instead of "m." Furthermore, the letter before the above-mentioned one is yet, Clark reads it as an absolutely certain "g." Finally, the 8th letter is k instead of "b."
The text may be read as follows:lhy bn dhk nwh whl By Hayy, son of Dûhakk. He praised Wâhil. - dhk is a dqtl derivation, e.g., as dskr in WH 2242 (cf.below); cf., e.g., hk in ClAS 98 (cf. above, pp. 41-42). - nwh, cf. the passive voice in Wi 928. - whl, cf. ʾwhl in Wi 941.

ClAS 865 (cf. ClAS, pp. 370 and 568).
Clark reads the 2nd half of the text as follows: "wjml and a camel."
The translation as well as the whole commentary are worthless because his "j" is

here again a misreading; the letter is ʿ; it has almost the same diameter, 3.5 mm, as the preceding w, 3.4 mm. The 2nd half of the text may be read as follows: wʿml And he worked [here]. - ʿml, CIS 2483.

WH 90 (cf. WiHaI, pp. 53 and 661).
The text is read as follows: "lṭlḥt bn h(1) bn ṣl wʾnf By Ṭalḥat b. Hai(1) b. ṢL and ʾAnf."
The name "h(1)" becomes certain on p. 572A and 590A, under "ṭlḥt." - The only proof of the authors' understanding of "ʾnf" as a personal name is that it "is probably the name ʾAnf ... rather than the verb ʾanafa, 'to strike on the nose'" (p. 17). What kind of proof is this? Why did Winnett not understand the verb in the passive voice? - Winnett misreads 4 letters, nos. 9, 10, 11 and 17, nrl and f as "(1)bn" and "m."
The text may be read as follows: ltlht bn hnrl ṣlw ʾnm By Talhat, son of Hannûril. He hit ʾAnam in the back. - tlht, as in the edition; e.g., CIS 688. - hnrl: for the 1st element of this theophoric name, cf. Ar hannur "plentifulness and pleasantness of life" (cf. LaAEL, p. 815C). - ṣlw, cf. Ar ṣalâ (o) "to hit in the back" (cf. SaAAL, p. 457B). - ʾnm, e.g., LP 81.

Wh 314 (cf. WiHaI, pp. 95 and 666).
The end of the text is read as follows: "wflṭ (or frḍ) and FLṬ (or FRḌ)."
The name "flṭ" becomes certain on p. 601B, but "frḍ" has no entry on p. 601A.
The end of the text may be read as follows: wfrṭ And he got the priority. - Cf. Ar faraṭa "to precede ... have, get priority or precedence" (cf.LaAEL,p. 2375C).

WH 700 (cf. WiHaI, pp. 148-149 and 674).
The 2nd half of the text is read as follows: "bn rbn bn šʿr wyṣʿb b. Rabbān b. Šuʿair and Yaṣʿub."
There are 3 misreadings of letters: l as "r" of "rbn;" f and l instead of "š" and "r" of "šʿr."
The 2nd half of the text may be read as follows: bn lbn bn fʿl wyṣʿb son of Labin, son of Fâʿil. And it is distressing. - fʿl, e.g., JaS 165. - ṣʿb, cf. Ar ṣaʿuba "it (a thing, affair, event) was, or became difficult, hard to be done or accomplished, hard to be borne or endured, or distressing" (cf. LaAEL, p. 1687A).

Wh 2080 (cf. WiHaI, pp. 320 and 697).
The pericope of the text is read as "wġnṯ and Ĝanṯ." The commentary states that "the sign read as ġ has the appearance of f but see the form of ġ in 2075." But, the 2 letters are different: f here, but š in WH 2075, where the name is šnṯ Šanit. Furthermore, the bottom of the last letter in the present text is very awkward if compared with the circle on the top; viz. the lower appendix does not belong to the letter. The pericope of the text may be read as follows: wfny And he was extremely aged.

WH 2392 (cf. WiHaI, pp. 359 and 703).
The text may be read as follows: lsd qwʾ ndṭ By Sayd. Naddat vomited [here]. Same reading of the letters as in the edition. - sd, e.g., JaS 95a. - qwʾ, cf. Ar qâʾa (i) "vomuit" (cf. FrLAL, III, p. 520A). - ndṭ, cf. hnḍ in WH 1894.

WH 3549 (cf. WiHaI, pp. 494 and 720).
The 2nd half of the text is read as follows: "fhrn wʾṣhr Fihrân and ʾAṣ-

har." It may be read as follows: fhr nw' shr Fâhir, He opposed Sihr. - fhr, s. shr, JaS 34.

IV - Saf ClSN 1a and b again.

The 2 Saf texts ClSN 1a and b restudied in JaMAR (VIII [1979], pp. 12-15) recently received a new treatment at the hand of MaSIAM (II, p. 191 with 2 photographs and 1 facsimile on p. 343), who identifies the stone as J 14200 (pp. 200-201). A simple glance at the documentation on p. 343 shows that the facsimile is only an approximation of the letters shown on the photographs. Not even the form of a single letter is accurately reproduced. The central part of the stone is much clearer and sharper in the photograph of the edition than on the newly published photographs.

ClSN 1a. - 1 - Macdonald starts his comment saying that "the third letter of this text is identical in shape to the b of bn...both arms are clear on the stone." The enlarged photograph of the beginning of the text shows the following facts: the angles of b are more rounded and longer than those of r, the 3rd letter; the central section of b is curved and that of r is straight; and the upper extremity of b is more curved and pointier than that of r.

2 - Macdonald claims that the 4th letter "is of a roughly similar size to both the ʿ in ʿmrt and ʿl and the ỉ of wỉm." The statement also must be corrected: the measurements given below are taken from the small photograph. The 4th letter is an ellipsis , 4.2 x 5.3 mm, standing on its long axis; the ʿ of ʿmrt has the form of a rounded isosceles triangle; 4.3 x 6 mm; the g of wgm is an ellipsis standing on its small axis; 5.3 x 6.5 mm; the ʿ of ʿl is a rounded rectangle; 4.2 x 5 mm.
The 4th letter is g, not at all ʿ, because of its elliptical form.

3 - Macdonald concludes his study saying that "I would suggest nbʿ or nbỉ." The preceding details given above justify my reading published in JaMAR, l.c., p. 12, which is not referred to by Macdonald.

ClSN 1b. - 1 - Macdonald starts his comment saying that "there are, in fact, sufficient traces of the ʿ of the first name on the edge of the break to make the restoration virtually certain." This assertion calls for the 3 following remarks.
(a) What "restoration" is he referring to? If he has Clark's restoration, "lʿ]zz," in mind, then, I must, here again, refer him to JaMAR, l.c., p. 13, where it is stated that "Clark apparently did not think of the possibility of a qtll (reduplication) derivation; thus, mʿzz a, e.g., in CIS 673." (b) The right edge of the damaged letter does not necessarily belong to ʿ, but could also be the right extremity of an elliptical w, a possibility which was apparently overlooked by Macdonald. (c) The stone, being broken off, how could Macdonald and/or Clark be sure that one letter of the personal name only is missing? A name belonging to the qwtl derivation from a geminate verb is equally possible (e.g., bzz, gll, hll, etc.

2 - Macdonald proceeds saying that "Milik is quite right to read r where CSP reads b on the edge of the break where the text resumes" with reference to note 25 (p. 207): "Milik, op. cit., p. 47." Milik's paper was published

in ADAJ, 24 (1980). Here again, Macdonald fails to mention that the correction was already in JaMAR, l.c. (p. 13), a booklet published several days (May 5, 1979) before the completion of Milik's paper (p. 13: "Mai, 1979"). Furthermore, Macdonald fails to point out several remarks on Milik's opinion. In Milik's translideration of the text, "ʿmr]r" must be corrected to "ʿm]r." Milik's reason for reading ...]r is based on the gratuitous assumption that "il doit certainement s'agir, dans les deux inscriptions, d'une même personne, disparue et pleurée par deux hommes de la même tribu, voire de la même famille." There is no indication in the texts that the authors of ClSN 1a and b actually were relatives. It is also gratuitous for Milik to determine the letters missing after wwgm ʿl to be exactly 2. It is also entirely gratuitous for Milik to state that "à la passivité subie s'ajoute peut-être une connotation de la mort par surprise, sans occasion de se défendre." The 3 preceding suggestions presented by Milik are but some kind of dramatization of the story or a fairy-tale touch added to the text at the expenses of the text itself.

3 - Macdonald devotes the last 8 and 1/2 lines of his comment on the reading of Clark's "mn qtl." He 1st repeats A.F.L. Beeston's remark with reference to note 26: "In a personal communication. See also Milik, op. cit., p. 47, for another interpretation of this expression" (p. 207). Macdonald then affirms that "on examining the stone I could find no evidence for the n following the m;" and he finally concludes that "we are left with the passive participle mqtl 'killed'."
a - It is to be regretted that Macdonald refrains from mentioning the fact, that, on both the photograph and the facsimile of the edition, there is a straight stroke located above the upper extremity of q, to the left of the upper half of d, and to the right of the lower half of m; but the letter is l, not n. His statement "on examining the stone" cannot either erase the preceding fact or explain its so-called disappearance. The reader cannot but regret that, in a publication intended to say the very last word on several questions, including the present one, he is presented with a photograph the gray and dull center of which allows only a very faint glimpse at the long stroke of q. In such circumstances, the reader cannot expect to see a stroke which is clearly visible on both the facsimile and the photograph of the edition.
b - Macdonald uses 3 different yardsticks, 1 for Beeston, 1 for Milik and the last 1 for myself. What is so relevant about Beeston's remark to be fully described in the text itself? It concerns exclusively Clark's misuse of an Ar grammatical point and does not at all concern itself with either the deciphering or the translation of the Saf text. What is so irrelevant about Milik's opinion to be relegated in a footnote without any description of it content? At least, it discusses the Saf text at length...something that Beeston did not do and would not be able to do. What is so obnoxious about JaMAR's interpretation to bequietly swept under the rug by Macdonald? This is the fourth time that such an attitude is taken against JaMAR.

...]r bn ʾhh ml qtl	JaMAR's reading and translation are maintained here; viz. ...]r, son of his brother Mall, [who] was killed,

MaSIAM, II's unreliability will also be shown later at the occasion of several other studies. I wish to add here another example.

Note 29a (p. 207) of MaSIAM, II, reads as follows:
[1] "In JMAA II (Washington, D.C., 1971, p. 142) Jamme 'corrects' three of the names in RVP 6/HCH 91. His readings are not borne by a study of the

original which shows Ryckmans and Harding's readings to be correct. [2] Jaussen also claims (op. cit.) that the first name of RVP 7 should be read ʿzhm rather than Ryckmans' ʿzhm. However, this is incorrect: the second letter is clearly z on the stone. The reference in HIn. (p. 432 s.v. ʿlhm)to JAM 18 should therefore be deleted." The divisions are mine.

Ad 1. - The stone in question is J 10. as confirmed by MaSIAM (pp. 198 and 203).

a - Note 1st that MaSIAM's note,"(N.B. not HCH 56 as in HIn)", added to p. 198, was already made in JaMAR, II,p. 142, exactly the page referred by him!

b - Macdonald should have explained how it is possible for the large photograph of the stone, 17.8 x 23.6 cm, to have distorted the letters to such an extent that:

(1) 1 of the 2 forks of ʾ of the initial name would be widely open, although it actually is closed, as Macdonald claims; hlʾ instead of "hls;"

(2) the transversal stroke which would transform l of the 2nd name to t would have been eliminated and replaced by dots which are not connected either to each other or the vertical stroke of l;

(3) on the extremity of the last letter of the 4th name, which is composed of the end of the long stroke and an affixed half-circle would represent a fork the ends of which are separated from each other by an empty space.

JaMAR's correction are maintained.

Ad 2. - Here again, the identification of "RVP 7" with J 18 listed by MaSIAM (pp. 198 and 203) was already given by JaMAR, l.c., Macdonald mistook as a part of the 2nd letter l a long, transversal line which passes above ʿlhm. JaMAR's correction is maintained.

V - J.T. Milik's work in Saf.

J.T. Milik's craze for dramatization leading to erroneous assertions, already denounced above in connection with CISN 1a and b (pp. 120-121) is unfortunately not restricted to that stone. Here follow 3 more examples.

In ADAJ, 24 (1980), p. 43 and facsimile on p. 52, Milik deals with HaCH 191 as follows:

"lʿt bn hnʾ dʾl ʿmrt tšwq lkll ʿfr gd q[n].[...] dbq "Par Gôt fils de Hâniʾ de la tribu de ʿAmrat: il se sent ému (en songeant) aux cendres de tous les Justes, qu'on peut? toucher'." And the commentary explains that "il y a certainement ici, à mon avis, un témoignage précieux sur le culte des Justes,ancestraux et/ou nationaux, chez les Safaïtes." The rest of the commentary runs along the same line of thought. A single explanatory remark is given on p. 53,note 12: "l'ommission [sic!] de la copule w devant le verbe [= tšwq] est bien insolite." The same feature is also attested in IM 57626. There is not a single note to justify his phantasmagorical and worthless interpretation which eliminates no less than 4 letters represented by 4 dots, and the 1st of the 4 dots is l! He sweeps under the rug his own study published in Studi biblici Franciscani Liber Annuus, 9 (1958-1959), p. 351, which reads as follows: "wtšwq lkll ʿšr sdq 'et il desirait (la presence de) tous ses bons amis'; HARDING Hani, p. 48 nº 191." Where in the text are the personal pronoun and the copula w? The initial letter of the 1st name is identical with š of tšwq; yet, it is read as

"ʿ" (cf. already HaCH, p. 48). Milik's "cʿšr" or "cʿfr" is ggr. JaSN already pointed out that "dbq at the end of HaCH 191 cannot be translated, for at least three letters are missing in the context which immediately precedes the word" (p. 45, note 33). Of course, Milik's phantasy could not care less. The initial name reads as šṭ Šaṭṭ; cf. Ar šaṭṭ "nomen herbae odoratae et amarae, qua corium praeparatur" (cf. FrLAL, II, p. 393B). The pericope may be read as follows: tswq lkllg gr gdq .l.,.dbq He longed for Kallag [who] deceived ... - kllg, cf. Ar kalaj "generosus et strenuus" (cf. FrLAL, II, p. 53A). - gr, CIS 198. - Too many letters are wanting in the balance of the text to render any interpretation possible.

HaCH 194 (cf. HaCH, p. 49 and photograph on pl. 6).

In his paper mentioned above and immediately after HaCH 191, Milik studies the present text (pp. 43-44 and facsimile on p. 52). The positive aspect of his work compared with HaCH's is the reading of z of nzr and of š of šʾrq.Unfortunately, the rest of his decipherment is superficial and contains several inaccuracies; e.g., a letter clearly drawn as h on his facsimile is read as "h" of his "hʾ;" both his translation and commentary are alien to the original text;and there is not a single philological remark justifying the translation; finally, the drawing of the text is worthless. Milik's reading of the pedigree is the same as HaCH', but that of the pericope is different. Milik's treatment is reproduced here so that the reader may judge for himself:

"wnzr fʾslm w
bn hʾ zlt snt ʾš
rq rgʿt ʾl hdy
hmt
il est chargé de surveillance et (maintenant tout) lui va bien, car il vient de construire un bon abri (contre le soleil et le vent), en l'an de la transhumance orientale sous la conduite, pour une second fois, du guide Ḫumat."

How can an author publish such a translation without a word of explanation? There are 3 difficulties in the reading of the text.

(a) The 1st group is composed of the letters between ʾslm and ʾflt (HaCH; contrary to Milik's "ʾ zlt"). HaCH reads "bnh his son" while Milik has "bn h" with "b" in the wrong direction, a subscribed "n" and a "h" which he reads as "h." The vertical stroke of Milik's "b" which, on his facsimile, connects the 2 short horizontal strokes, is erroneous on 2 accounts: the stroke is a strong curve and does not reach the horizontal stroke. What he took for "n" is a short stroke making a right angle with another stroke: ⊣ . The 1st of these 2 strokes has nothing to do with the text; a similar one is seen inside the upper element of the initial ʾ. What really is on the stone is a q cut into 2 sections by a ridge on the stone. This letter is followed by wd; it is this d which Milik drew as "h."

(b) The 2nd group of letters difficult to read is the name which follows šrq. The 4 letters should normally read as gdgt. But, such a reading would involve 2 different forms of g. HaCH reads "rgwt;" HaAIC "rdwt" (p. 280) and Milik "rgʿt." The reading of "r" may be understood by supposing that the 2 loops of the letter were protracted too far. But, the 2nd and 3rd letters cannot be read g and w or ʿ, respectively because the other examples of those letters are perfectly clear and different. The only explanation of the name rdgt is to suppose the metathesis of the 1st 2 radicals.

(c) The 3rd letter difficult to read is that which precedes mt at the end of the text. HaCH reads it as "ly" of "lymt that he would die." This reading is

endorsed by WiHaI (p. 437, on WH 3053). Milik reads the 2 letters as "h" probably as a consequence of his interpretation of "hdy" as "guide" which suggested to him to find the personal name of that person. I suggest reading the letters as an upside-down k.

The initial name of the text is qsmt Qasmat; cf. JaS 189b. Both HaCH (cf. also HaAIC, p. 492) and Milik read "qymt," but the appendix of ṣ is visible to the left of the staff.

The pericope may be read as follows: wmṣr f'slm wqwd 'flt snt 'šrq rdgt 'l hdyk mt And he was on the lookout and he saved and led 'Aflat the year Radgat went eastward to Hudayk [who] died. - The 1st 3 verbs seem to have 'flt as complement. - 'slm, cf. Ar salima, 4th form "v.a., accorder le salut" (cf. ChDAF, I, p.475A). - qwd, cf. Ar qada (o) "to lead" (cf. LaAEL, p. 2572C). - 'flt, cf., e.g., 'fly in Wi 987. - 'šrq 'l = 'šrq l-, e.g., in WH 589. - rdgt, cf. Ar darija "to split something" (cf. LaAEL, p. 1783B). - hdyk, cf. Ar hadaka "to pull down" (cf. SaAAL, p. 1140A).

In the booklet entitled Inoubliable Pétra. Le royaume nabatéen aux confins du désert (Musees Royaux d'Art et d'Histoire, Bruxelles, 1980, pp. 77B-78B, nos. 53 and 54; this is a reprint of Un royaume aux confins du desert. Pétra et la Nabatene, Musée de Lyon, 1978-1979, pp. 52B-53, nos. 47 and 48, with the mention of the references of the 2nd booklet), J.T. Milik deals with 2 Saf stones, viz. CIS 498 (= no. 53) and AO 4986 (= nos. 54a and b).

a - Remark on the two stones. - Both stones are dated from "environ 1er siècle ap. J.-C." (pp. 78A and B, respectively). What is the criterium used by Milik to affirm such a date? He does not give any. Furthermore, the ductus of the 1st text is much older than that of the 2 others because it is much squatter and rounder.

b - CIS 498. - Milik states that "le dessin représente avec habileté un accident de chasse" (p. 77B). Here again, the statement is gratuitous; it is also farfetched as if, in those days, it was an absolute necessity to be hunting in order to be attacked by a lion. Milik also fails to stress the difference between 1 horseman and 4 footmen. What is more natural than to understand the drawing as representing a chieftain or a wealthy man on horseback accompanied by his lifeguards, as it should be. During an unspecified trip, they were attacked by a lion. The reason for the drawing is to exalt the horseman who killed the lion.

c - AO 4986.

(1) Text a. - The pericope is read as follows: "wwlh ʿl bnh z'm wbny lbnh hnfs et il était plongé en un deuil douloureux à cause de son fils mort de mort violente; et il construisit la tombe (nafs) pour son fils" (p. 78B). Ar za'ama means "to die suddenly," not "to die violently." Furthermore, z'm here is the name of the author's son which is introduced by bnh; cf. Ar zi'm "oculus; honor, existimatio bona" (cf. FrLAL, II, p. 220A; same reference for the verb za'ama). - nfs, also known in South-Arabian, = nfst (e.g., in CIS 331), means "funerary monument," not "tombe," not even in Nabataean (cf. J. Cantineau, Le nabatéen, Osnabrück, 1978, II, p. 121: "Monument funéraire (en forme de pyramide, dit nephes)." The word nfs has the same meaning as rgm cairn, the only difference being the origin of the words. As in many similar texts, this inscription does not specify where Zi'm's death occurred or where he was buried. Milik's commentary ends with this phrase: "une telle tombe (nafs), essentiellement la pierre inscrite du nom du défunt, perpétuait l'âme (nafs), la vie du décédé" (p. 78B). What a demential summary! How could a small slab, "h. 31 cm, l. 28 cm " (p. 78A), be "essentiellement" a tomb? No Saf text is known so far which contains

the slightest reference either to "âme" or to the afterlife. Milik's comment is based upon the unwarranted interference of ideas and of beliefs foreign to the Saf inscriptions. The play on words at the end is irrelevant to Saf. - bny l- is the southern formula (e.g., JaS 50) instead of the norther one, bny ʿl. The pericope may be translated as follows: And he wailed for his son Zi'm and he built for his son this funerary monument.

(2) Text b. - Milik fails to point out that hnfs "this funerary monument was the combined work of both the author of the text and of his son, the author of text b.

VI - V.A. Clark's paper on the cairn question.

The small, short expedition headed by Clark in the Jordanian desert between March 8 and 11, 1980" (cf. ClAI, p. 235A) excavated 2 cairns with the hope "firstly to dispel the controversy of recent years as to the nature and purpose of these cairns" (p. 235B). This was Clark' first and basic mistake, viz. to go on an expedition with the preconceived idea of what to find and how to interpret it. It is the worst possible frame of mind to be in and is as remote from scholarly research as can be.

No archaeological object unearthed during the excavation, no remark in Clark's pro domo (pp. 243-256), which is a tedious and insipid rehash of old commonplaces compels me to alter or reshape my summary on the cairn question published in JaIFSC, pp. 491-498. As expected due to his one-track frame of mind, the findings gave Clark ample opportunities, of which he availed himself to the fullest, to bulldoze both archaeological and epigraphical data into a single, predetermined direction.

Clark's facsination for the assimilation of letters flares up again (cf. above, p. 17). This time, it would involve the last letter of a strong verb nsl with the following preposition l; no. ClAI 3.

Here again, Clark seems incapable of tallying the texts found on the cairns.

The archaeological data. - According to S.L. Rolston, "it is difficult to say whether more than one person was originally intended to be interred in any single cairn, though Dr. Clark is attempting to ascertain that through the study of epigraphic and stratigraphic evidence" (p. 264). Coming from a collaborator of Clark during the excavation, such a straight testimony is full of meaning. Whenever possible, Clark bends, twists and distorts every information for the sole purpose of forcing it to comply with his preconceived plan, viz.

he distorts the information of ClAS 618;
he misunderstands the end of ClAS 620-622;
he misreads a name in ClAS 623 and 624;
he misreads the last name of ClAS 638, a text which is vital for his theory;
last but not least, Clark's changes of opinion as seen by comparing ClAS and ClAI on ClAS 623, 624 and 638, which are not pointed out in ClAI, are explainable only by his determination to abuse the texts so that they may fit his preconceived interpretation of the archaeological data.

The texts. - Preliminary notes. (a) The texts shown on ClAI's photographs are easier to read - contrary to what happens normally - from good photostats of the printed photographs than from the latter. (b) As if dissatisfied by ClAS's facsimiles, Clark endeavored to make new facsimiles for ClAI. Yet, both sets of facsimiles are only approximations of what can be seen on the photographs. These facts demonstrate Clark' inability to accurately draw the texts. (c) The advantage of the new facsimiles is to show that the scales involve cm instead of inches.

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ClAS 618 (cf. ClAS, pp. 315 and 555 = ClAI, pp. 249A, 250 and 432A).

There is no scale in ClAS 618; there is one in ClAI, p. 250, and a ball pen served as scale on p. 432A. In ClAI's transliteration, correct "hwb" to hwb. The 1st 2 lines of ClAI's commentary are identical with ClAS's. Lines 3-6 are new additions: Clark suggests that ʾhh of the text "may be" "NŠR" of ClAS "627 and 628." It should be strongly emphasized that, at the time of the writing of ClAI's paper, the reader of ADAJ was in the impossibility of checking the preceding assertion since the thesis was unavailable. It is as if Clark did not wish the reader to be in a position of checking his statement because it would have been so easy to add, e.g., in a footnote, the content of ClAS 628. At any rate, Clark's preceding suggestion is contradicted by every information given in the 2 texts: (a) The author of ClAS 618 is not mentioned in the 2 other texts. How could he then be related to the persons mentioned in these texts? (b) The author of ClAS 627 "grieved for NŠR" who is not even presented as his brother or the brother of anybody else. (c) All persons listed in ClAS 628 (cf. above, pp. 68-69) are different from those of both ClAS 618 and 627. Instead of the name "nšr," the text has the participle nšr, and, finally the text does not even express any kind of sorrow.

The pericope whwb ʿl ʾhh may be translated as And he acted unlawfully against his brother.

The photograph on p. 432A also shows ClAS 619 to the left of the other, as indicated on ClAS's p. 555. Here again, the photograph shows that ClAS's facsimile is only some kind of approximation of the original and contains 3 errors: (a) the 3rd letter is ṛ; the upper appendix on the facsimile looks like a half-shell, a feature of the stone; (b) the letter n of bn is directly below the beginning of the empty space to the right of the upper section of b; the facsimile has exaggerated this empty space to place another n; (c) there is a n between ṯ and f. ClAS 619 may be read as follows: lwrmt bn ṯnf By Warmat, son of Ṯanif. - wrmt, WH 3915. - ṯnf, cf. Ar ṯanifa "to be suspicious, suspect" (cf. LaAEL, p. 1885C).

ClAS 620 (cf. ClAS, pp. 316 and 556 = ClAI, pp. 249, 250 and 432B).

There is no scale in either place, not even on p. 432B. Several letters were not printed in both ClAI's transliteration and translation. ClAI's commentary is identical with ClAS's with the exception that "and in No. 412" of the latter was removed. Why? Cf. also the commentary below.

ClAS 621 (cf. ClAS, pp. 316-317 and 556 = ClAI, pp. 249B, 250 and 433A).

There is no scale in either publication. Correct "dʾṯ" to dʾṯ. The upper part of the photograph shows the lower half of ClAS 620, a fact which is not pointed out by Clark. Same commentary in both publications. ClAI's facsimile adds a vertical hatching below the 7th letter, instead of reproducing what is on the stone, ng. Clark's explanation of the author's correction of his own

text, which takes up the whole commentary, is inaccurate. The author engraved a short vertical line to the left of bn, which was the beginning of ṯ. Then, as if he had forgotten that he had to engrave ṯ, he incised a ġ immediately to the left of his 2nd n. Had he added a horizontal stroke to the middle of his 2nd n, the bar would have touched the upper extremity of ġ, thus making an awkward composite letter. He chose to add the letter ṯ above his error.

ClAS 622, 623 and 624 (cf. ClAS, pp. 317, 556 and photograph 19 = ClAI, pp. 249B -251 and 432B).

The commentary on no. 623 is not reproduced in ClAI, but that of no. 624 is. The 2 photographs reproduced do not come from the same original, and p. 487 of ClAS lists 2 black-and-white photographs. Which one is which, nobody knows. A scale is found in ClAI, p. 250 only. The upper left corner of the stone with no. 626 is in the lower right corner of the photograph (p. 432B).

Nos. 620, 621 and 622 read as follows:

620: lhrg bnt ġt dʾṯ ʾl tm whrgm, and

621, 622: lhrg bnt ġt dʾṯ ʾl tm wrgm.

Clark translates the words whrgm as "and this is the (her) cairn" and wrgm as "and a cairn (was built)."

He states that "the content of these texts, and of others from the cairn, make it clear that this was a cairn erected for HRJ" (p. 249A). As far as can be seen in Clark's publication, the only 2 "clear" things are that "lhrj" of nos. 620, 621 and 622 is translated as "For HRJ" and that "the expression whrjm has the sense 'and this is her cairn', the h having demonstrative force" (p. 249A). The translation of l as "for" depends on the interpretation of the pericope. As for the translation of the latter, the reader certainly noted the difference between the 2 formulas: "and this is the (her) cairn" (in the translation of the text) and "and this is her cairn" (in the commentary). There is no correspondent for "this is" in the original text, and "her cairn" would demand rgmh, which does not exist. The demonstrative value of the article h-, which is very well known, cannot affect 2 different objects at the same time. Clark's translation was inspired by the pericope, e.g., of WH 3420 (cf. below), where the expression of the edition is different. The demonstrative value of the article would justify translating "whrgm" as and this cairn. But, this interpretation is unacceptable because there is no reason for choosing one of the 3 following possible interpretations:

1 - the cairn she built herself;
2 - the cairn built by others for her; and
3 - the cairn she was looking for.

Clark's interpretation is all the more gratuitous in that he had to invent a verb in the passive voice to give a meaning to his translation of the 2nd formula; viz. "(was built)" which should be put between brackets, not between parentheses.

The only ascertained elements of the problem are that the woman hrg wrote 3 almost identical texts on the same spot and that several persons "grieved for" and "built for" her.

The 2 pericopes may be translated, respectively, as follows: And the curse! and And curse!

rgm, cf. Ar rajm "the act of cursing, reviling" and rajîm "cursed, accursed; reviled" (cf. LaAEL, pp. 1047C and 1048C-1049A, respectively; cf. also SaAAL, p. 268B; etc.). According to the preceding interpretation, the woman was so certain that a curse had been put on her that she repeated the fact twice, even

claiming the 3rd time that it was "the curse," viz. that which would eventually kill her.

A final question must be dealt with here. Clark states that "a 4th form verb pre-fixed by h is not attested" (p. 249A-B). This assertion is true; JaSN (p. 11, no. 21) proved it against F.V. Winnett's copies of Wi 206 and 897. Clark, however, should have raised the question of the name "(h)ᶜdrh" of WH 1400 (cf. WiHaI, pp. 234-235 and 686), which clearly is a 4th verbal form + -h. WiHaI reads the text as follows: "l(h)ᶜdrh By (Bi)ᶜadrih (or'By (ha-)ᶜAdar is the...')." These 2 interpretations, which are yet another typical example of F.V. Winnett outstandingly clear understanding of the texts, are also mentioned on p. 619B, under "(h)ᶜdrh."

The 2nd interpretation understands the last h as the article introducing a word which does not exist. This suggestion is unacceptable even at 1st sight for there is no hatching after the letter; therefore, nothing is missing at the end of the text. The 1st interpretation is based on "the fact that the name ends in -h leads us to expect a name beginning with b, such as BᶜDR" (p. 235). The use of "us" in an argumentation is most unusual in WiHaI. In the present case, however, it is quite inexplicable because HaAIC endorses the reading of hᶜdrh and relates it to the root ᶜdr (p. 617). Note also that the doubtful "(h)" becomes certain in HaAIC. Furthermore, WiHaI's assertion witnesses to a basic ignorance of the Saf nominal derivations such, e.g., as ʾqtlh, yqtlh, mqtlh, qtlh, etc. Finally, there is no reason for accepting in onomastics a 4th verbal form inexistent in the texts because the reading of "(h)ᶜdrh" is not supported by the copy: the short stroke below the fork of the 1st letter is neither vertical nor slightly aslant (as in the other h) but very aslant; such a feature suggests the initial letter to be ʾ the lower fork of which was destroyed. Thus, (ʾ)ᶜdrh (ʾA)ᶜadaruh.

ClAS 624 ✱ Same commentary in ClAS and ClAI. ClAI's translation of the text eliminates the 1st link of the pedigree, viz. ht bn Hatt, son of. The 3rd name of the pedigree is drn Darrân on the 2 photographs and the 2 facsimiles. Yet, Clark's transliteration has "dr;" same statement on p. 251A, where his reading is declared to be "perfectly clear"!!! Furthermore, his translation has the name "ᶜDR" without any question mark because of ClAS 623 which shows ᶜdr, and also because the son of drn and ᶜdr is called bnᶜtm and the author of no. 624 "would appear to be by the son of" that bnᶜtm" (p. 249B), thus considering that bnᶜtm of the 2 texts is 1 single person and, consequently, "one may assume that one of the texts contains an error, probably the present one" (p. 251A). Clark's transliteration of the 3rd name as "dr," if not deliberate - the question remains open -, is at any rate most convenient because it suffices to think that 1 letter only was forgotten. The so-called error becomes unexplainable when the 2 names are plainly written ᶜdr (no. 623) and drn (no. 624); therefore, bnᶜtm of nos. 623 and 624 is the name of 2 different persons. Finally, the photograph of nos. 622-624 also shows the left quarter of nos. 626-627 (p. 434A).

ClAS 626 (cf. ClAS, pp. 318 and 555 = ClAI, pp. 251A, 250 and 434A).
There is no scale in ClAS; there are 2 in ClAI. The 1st 2 phrases of ClAS's commentary on no. 626 are not reproduced in ClAI; they deal with the relation between nos. 625 and 626. The difference between the 2 commentaries indicate the result of Clark's study of the cairns. In ClAS (p. 318), Clark states that "possibly NŞR was also buried in this vicinity," viz. not in the same cairn. In ClAI, however, he goes a giant step further: "It is suggested here that NŞR was also buried in this cairn, along with HRJ." The adverb "here" clearly means

the text the pericope of which reads as follows: wwgm ᶜl nqr wbny ᶜl hrg, which is translated by Clark in both ClAS and ClAI as "and he grieved for HRJ and built for HRJ." Clark's opinion on nqr is so imaginative as to be absurd; the act of wgm ᶜl he mourned upon does not at all imply the presence of a tomb or that of a corpse. The same remark is also valid for bny ᶜl he built upon.

ClAS 627 (cf. ClAS, pp. 318 and 555 = ClAI, pp. 251A, 250 and 434A).
No scale in the 1st, but there are 2 in the 2nd. Same content in both publications. The photograph on p. 434A also shows no. 628, but not much of the text is readable.

ClAS 631 and 632 (cf. ClAS, pp. 319 and 556 = ClAI, pp. 251A, 252 and 434B).
No scale in ClAS, but 2 in ClAI. Same content in both publications.

ClAS 636 (cf. ClAS, pp. 320 and 556 = ClAI, pp. 251A, 252 and 435A).
No scale in ClAS, but 1 in ClAI's facsimile only. Same content in both publications. The text is very difficult to read on the photograph.
Clark's commentary states that the text "appears to be by the author of No. 626, in which the author also 'built for HRJ'." Is it honest in order to prove the identity of 2 persons to mention only the single fact which unites them while ignoring 2 others, among which is the most important one, which divide them, viz. the pedigrees? Since, in the author's opinion, the 2 texts have the same author, one of them was engraved before the other. Which one was 1st? Clark does not say ... and it does not really matter. If no. 626 was the 1st, why would the author later repeats his message while omitting half of it? On the contrary, if no. 636 was the 1st, why did the author bother to repeat what he had already written instead of adding to the 1st? Of course, Clark does not deal with such questions. I consider the presence of bn slmt in no. 626 as indicating that the 2 nqr's were different persons. Furthermore and most importantly, the palaeography is different in the 2 texts; e.g., l of no. 626 is a straight line, but an undulated line in no. 636; b of no. 636 has almost the same form as r of no. 626; h of no. 626 is composed of 2 lines, a straight one cut in its center by an undulated one, ⟩(. In no. 636, the letter is composed of 3 lines: a tall V the right line of ⟩(which, very slightly curved, is protracted below the conjunction point and this extension supports a strongly curved additon in the lower 3rd of the letter height, ⟩(

ClAS 638 (cf. ClAS, pp. 321 and 556 = ClAI, pp. 251A, 252 and 435B).
No scale in either publication. In ClAI's text, correct "FDWT" to "FṮWT" twice. The 1st sentence of ClAS's commentary only is reproduced in ClAI. It is very interesting to note here again the drastic escalation of Clark's opinion. His doubts on his reading of "fḏwt" are all gone, and their formulation in ClAS, which is not reproduced in ClAI, reads as follows:

> "Perhaps we should read this [= fḏwt] as the well known name FṮ, of which the letter j has been altered. The letter t is located inside the incised lattice pattern which follows the text and it may not in fact be a part of the name."

1 - What proof does Clark have to substantiate his claim that "the letter j has been altered"? None is given; none is to be seen on the documentation; most importantly, that so-called alteration vanished in the thin air in ClAI most probably by sheer magic.

2 - The difference between the 2 facsimiles is significant. In ClAS, there is a short transversal stroke inside the letter. In ClAI, the inside is filled with ink. On the photograph, it is clear that the transversal stroke inside the letter g, which is rectangular (not elliptical) is the extremity of a long, straight line which starts between the 2nd and the 3rd horizontal strokes (counting from the top) of the grid; it goes across the rest of the grid and the letter g and protrudes that letter a little. This line, which is parallel to another one just to its right, is conspicuously missing in either facsimile.

3 - Between the 4th horizontal line and the lower edge of the grid, that longline is crossed by a hooked line ⌐, and it is this combination that Clark took for t. Therefore, the "t" of his reading does not exist.

4 - The s above the grid, which Clark does not mention in his commentaries and which is plain in the 2 facsimiles, is a wasm.

5 - The voluntary elimination of his doubts from ClAI induces the reader into error and is an unacceptable interference of the archaeological data abused by Clark in order to most apparently suit his preconceived idea.

6 - It should be strongly emphasized that the long line mentioned above, in 2, is even much clearer and sharper on the photograph that the other long line drawn on Clark's facsimile. This fact indicates that Clark could not possibly have not seen it, but he preferred not to draw it in order to read an inexistent "t.

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The text is difficult to read on the photograph. The author would have been well inspired to blow up the small part of the stone bearing the text instead of publishing so much of the original photograph, about 7 eighths of which have nothing to do with the inscription itself.

Until a better, clearer photograph is available, I would suggest reading the text as follows: l ʾṛg bn wrd wwgm ʿl fdg Grid. Wasm By ʾArwag, son of Warrad. And he mourned over Fadig. Grid. Wasm. - ʾṛg: the vertical stroke of ʾ is also part of the following r; cf. Ar râja (o) "to turn aside; dodge about" (cf. SaAAL, p. 309B) and ʾarwag "astutior" (cf. FrLAL, II, p. 211B). - wrd, cf. Ar waraḍa "terram obivit pabulandi ergo vir" (cf. l.c., IV, p. 456A). - fdg, e.g., JaS 62.

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Clark adds to his paper the publication of 6 new texts discovered in 1980.

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Clark reads the text as follows: "l ʾlh bn hmsk." The photograph shows the 2nd letter to be s, the 3rd r, and the 7th h; and the facsimile eliminates the last letter, m.

The text may be read as follows: lsrh bn hms km By Sarruh, son of Hammâs. He was concealed [here]. - hms, e.g., CIS 23. - km, cf. Ar kamma "to cover" (cf. SaAAL, p. 881A) and mukammam "covered over, concealed" (cf. LaAEL, p. 3003C); here, in the passive voice.

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The photograph is not good enough to allow the accurate study of all letters. Clark reads the initial name as "ʾḥsn." However, the last letter is almost twice as long as n of the following bn, viz. 8.8 and 4.8 mm, respectively; the length of the initial l is not clearly distinguishable on the photograph. Thus, ʾḥsl ʾAḥsal; cf. Ar ḥasala "to despise, reject" (cf. SaAAL, p. 136B).

ClAI 2 and 3 have in common the name bddh. Since onomastical research does not interest Clark very much except for the few devices used here and there, he does not say what he does with the name bddh, either b+dd+h (as P.V. Winnett would) or bdd+h or a gttl (reduplication) derivation. The reader is of the opinion that Clark would choose one of the 1st 2 etymologies because of his vivid concern for the personal pronoun -h. Yet, these interpretations would dissect the name into 2 or even 3 sections. I consider the name as a gttl derivation; thus, Baddah; cf., e.g., CIS 1374.

ClAI 3 (cf. ClAI, pp. 251-253 and 436B).

Same remark as in ClAI 2. The editor reads the pericope of the text as follows: "wns l mdbr and he fled to the desert(?)."

The most important section of his commentary reads as follows: "In WH 580 the expression nsl l mdbr ... is translated 'he hastened to the desert'. If we were to assume assimilation of the final radical nsl with the preposition l we could translate the present text in a similar fashion" (pp. 251B and 253A). There is no need to even invoke haplography. It is also noteworthy that his long commentary composed of 24 lines does not refer to the important parallel of CIS 1758.

The pericope nsl mdbr of the present text may be compared with the 3 following expressions: nsl ʾsn' in CIS 1362 and 4325;
nsl btbr in CIS 1758; and
nsl lmdbr in WH 580.

The local complement is introduced by l (= Ar ʾilá), as expected, when the destination of the nsl action is mentioned, but it may or may not be introduced by b- when it indicates the place where the nsl action occurred. Therefore, the 4 pericopes may be translated as follows:

he hurried up in (the) desert in ClAI 3;
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The basic archaeological data may be summarized as follows.

In cairn 1, 2 burials and 1 man in each (pp. 237B and 239A).

"A total of 56 texts were found on the rocks around cairn No. 1 but none of these texts relate specifically to either the cairn or its occupants" (p. 247), with reference to note 14: "CNSIJ 554 - 610;" cf. also ClAS, p. 299.

The total is 57 (not "56") and ClAS 600a brings the grand total to 58 texts.

The 2nd half of Clark's assertion is insidious and is aimed at deceiving the reader because of the adverb "specifically" which implies that some of the texts might refer "to either the cairn or its occupants" in some other way...and that is untrue: not a single text even remotedly refers to a cairn and/or contains any expression of grief. Obviously enough, Clark does not elaborate in the least on the consequences of such an archaeological fact on his theory. Why did he not repeat here one of his favorite remarks, viz. why did he not scold those Saf persons for erring here too by failing to properly register in writing the funerals? How could they have done it if they did not hold funerals? "Had it [= the cairn] started as a tomb, the spot would have been respected as such by the following Saf travelers who, needless to say, knew their own customs and understood their own language, and none of them would ever have touched it or indulge in any social activity in its immediate vicinity," states JaIFSC, p. 496.

In cairn 2, which is pompously called "the cairn of ḤRJ bint ḠT" tp. 239B),

a - the remains of 7 persons were found, viz.

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relate to the cairn or its occupants" (p. 247B; note again the "may) with reference to note 15, which specifies that the numbers involved are CIAS "611-706" (cf. also CIAS, pp. 299 and 314). Here again, Clark proves himself unable to add up accurately: "610-706" means 96 texts instead of "95."

As mentioned above, p. 132, 4 texts contain the expression wgm ʿl and 7 the pericope bny ʿl. Since the 2 pericopes are found together in 3 texts, 8 texts only out of 96, viz. one twelfth of the epigraphical material - what an overwhelming majority! - commemorate the passing of 3 persons: 2 men and of 1 woman: the 2 men are the object of an expression of grief and the woman that of a commemorative gesture. All that becomes, in a mind blinded by the cairn - tomb theory, the irrefutable proof enabling Clark to speak of "the second cairn (No 2), that of HRJ," the woman (p. 247B). A mammoth bulldozer could not have done a better levelling job.

VI - The three North-Arabian stones published by V.A. Clark in 1980.

ClTSS opens up with the following statement: the inscriptions engraved on those 3 stones are "of the type sometimes called 'Safaitic/Thamudic'" (p.125). There unfortunately is not even a reference to a single publication backing up his assertion.

The photographs of the 1st stone do unfortunately not allow the reader to always see all the letters perfectly well; those of the 2 other stones are of a very poor quality. Here again, the facsimiles are but approximations of what can be seen on the photographs; e.g., the very 1st letter of J 14099a is a straight stroke with a curved top but on the facsimile it is the bottom of the stroke that is bent. Finally, Clark does not justify why his facsimile of Madaba 507 was made upside down as indicated by the label "Madaba 507" written below the beginning of the text. Clark's interpretation of Madaba 297a joins 2 different texts together. Too many misprints deface the text of the paper: the lâm auctoris is printed in the transliterations as "I" (J 14099b) or "1" (Madaba 507) or "1" (everywhere else; also in l of lt in the commentary on Madaba 297a); "dyl" of Madaba 507 (p.126) is instead of "dyl;" "we" (p. 127,l. 9) must be read "be;" one of the 2 "the" (p. 127, l. 10) must be suppressed; the 2nd "h" of p. 127 (l. 17) must be "h;" and "GNMW" (p. 125, l. 4 from the bottom) must be corrected to "ĠNMW."

The argumenting method is loathsome because of its dishonesty and partisanship. ClTSS set his mind to prove that the texts are Saf , not Tham. Therefore, Clark carefully avoids in his commentaries to deal with and even to mention the names which are found in Tham, limiting his attention to those attested in Saf. The worst example is to be found in his commentary on J 14099a. Another dishonest attitude is to distort epigraphical evidence; cf. his commentary on ʾr in J 14099b, and on ʿd in Madaba 297b.

The end of ClTSS (pp. 127-128) develops his opinion on the language to which the texts should be ascribed, viz. Tham or Saf, and in the process he breaks into an open door. More than 10 years ago, the following assertion was published in JaRWiReAR, p. 524A: "All Tabuki texts and one Hijazi inscriptions are Safaitic" (in italics in the text). But, of course, Clark prefers to sweep such unequivocal

an assertion , even an underlined one, under the rug. In his discussion, Clark exaggerates to his own advantage the characteristics of his inscriptions which "begin with the lam auctoris, a device employed almost universally in Safaitic. In this they differ markedly from many other Thamudic texts, some of which employ the word zn to introduce the inscription." Such a sweeping statement belongs to some kind of journalistic utopia.

a - Madaba 297a is not introduced by the lâm auctoris, and there is no way of proving that Madaba 297b is introduced by it; thus, 2 out of the 5 texts do not have that introductory preposition.

b - Many Saf texts do not have the lâm auctoris (e.g., JaS 56b, 82a, 83a, 83b, etc.) and many Tham inscriptions do have it (e.g., Hu 9, 13, 18, 21a, 21b, etc.), and also in H. Rhotert's collection of Tham texts from Jordan, 16 of the 23 complete texts have the lâm auctoris (cf. JaTS, pp. 63-66). Cf. also above, p. 39, on CIAS 78+78a.

c - The Tham word mentioned by Clark is dn, not "zn" (cf. JaTS, pp. 4-32), a confusion (cf. JaSN, pp. 4-7) which is still carried out by WiReAR, e.g., ⊥ = "z" in WiTh 6 (p. 76) and ⊥ = "z," e.g., in WiTh 34a (p. 83).

The collection of Tham texts is not rigidly uniformed; there are local particularities. It is pure simplism as well as a fallacy to blow up those particularities out of proportion, as J. Ryckmans does in Studia Islamica, 5(1956), pp. 5-17, to which WiReAR agrees (p. 70, note 6). The South-Arabian graffiti, too, manifest local particularities not only palaeographically but also stylistically. Many Qatabanian graffiti are characterized by their exclusive expression bʾdn ʿm. Who in his right mind would dare even to suggest that they are not South-Arabian? For the latest example, cf. JaMAR, X, pp. 34-70 in connection with C. Robin's publication of some Sabaean rock inscriptions from the al-Ḥazâ- in area in North Yemen.

Finally, in his discussion Clark again fails to mention a very important element of the whole problem, viz. the compactness and bulkiness of the Tham letters compared with the sveltness and great irregularity in height of the Saf letters. This criterion is decisive, e.g., in the case of the texts published by HaLiSTI, all of which, with the exception of a few toward the end, are Tham. And to claim, as Clark does, that "many of the texts published as Thamudic by Harding [= HaLiSTI] cannot be distinguished from others published as Safaitic. In fact no distinction is to be made" (p. 128) is a gross error due to the lack of even a minimal amount of observation. Cf. also below, section IX. J 14099 is Saf, but Madaba 297 and 507 are Tham.

J 14099a (cf. ClTSS, pp. 125 and 299).

Clark refers the initial name mkr to "C 387." HaAIC (p. 561) reads "mkb C 387, not certain" and "mkr C 387?" and CIS reads "mkb." But the definitive reading of mkr is already given by JaSN, p. 116.

Clark claims that "the compound name BNMKR [is] in TIJ 496, which is Safaitic [sic!] not Thamudic." He servilely copied the editors, but he fails, here again, to mention that "Saf HaLi 496+495" is dealt with in JaMIL, pp. 103-104; and neither "mkr" nor "bnmkr" are to be found in the text.

Clark states that "RSʾt is a new name." But, here again, he fails to refer to rsʾ in Tham Hu 525.

Clark affirms that "the expression wdkrt lt is usual." Is a feature "usual" when attested a few times? Since Clark carefully avoids giving any reference, the reader is kept in the dark as to "how many" means "usual" in his vocabulary.

On his "jmr," Clark notes that "although fairly certain here it is not read with absolute conviction. The letter m has been inscribed over a crack in the stone, while the letter r appears to have been inscribed over the top of another letter, possibly z, which may have been written in error. One could also read ᶜMR, rather than JMR." The crack is clear on the photograph, but the letter "m" is not. He eliminates the letter ġ on the other side of the crack, and the letter r was incised on top of an erroneous l. Finally, the reading of the initial letter of the name is ᶜ, not "j," because of the comparison of the letter, 3.4 x 5 mm, with the preceding letters tlt which measure, respectively, 7.7 x 8.3, 3 x 7.3 and 7.5 x 7.8 mm. Further down the text, many letters have become shorter and, therefore, the size of ᶜ also decreases. The name may be reads as ᶜbġr ᶜAbagar; this is another ᶜqtl nominal derivation; cf. ᵓbġr in CIS 1291.

Clark correctly affirms that lws "is a new name." But, he fails to mention lwsn in Saf CIS 1350 (cf. below). He also fails to point out that the root lws is mainly attested as lᵓs in Tham Hu 642/1 and Saf CIS 2897; cf. also lᵓst in CIS 1251. hzmt "is likewise a new name," states Clark. This is erroneous; it is well known in Saf (e.g., JaS 129b) as well as in Liḥ (masculine in JaL 8ac, but feminine in JaL 9a/1); cf. also hzm in Tham Hu 261b.

The last name is read as "bnᵓmt" by Clark. The end of the text may be read as bnᵓ mt "Banaᵓ [who] died. - bnᵓ, e.g., BM 12098. For Ḥâᵓil 182, cf. below.

There is in Clark's commentary an astonishing lacuna which is full of deception: in order to avoid weakening his position according to which the text is Saf, he excludes from his commentary the mention of s e v e n names (viz. more than half of all the names listed after dkrt) because they are also known in Tham onomastics, viz. sᶜdᵓl, e.g., HaLi 218; hlf, e.g., HaLi 14, ᵓsd, e.g., Hu 282; and
wᵓl, e.g., WiAM 47; fs in JsaT 36; ᵓys, e.g., HaLi 434.
tsm, e.g., HaLi 39;

The best parallel of this text is Tham HaLi 58 with a list of 10 personal names depending on dkrt lt.

J 14099b (cf. ClTSS, pp. 125-126 and 299).

The text is read by Clark as follows: "I ġnm w bnᵓr By ĠNM and BNᵓR." Clark states in his commentary that "it appears to represent a case of joint authorship, which is unusual in Safaitic." If this remark is true, what excuse does he have to create another example of such unusuality? It is irrational to base the translation of a text upon an "unusual" feature. Furthermore, the so-called "joint authorship" does not exist in Saf (cf. above, section III, pp. 116-119). Clark refrains from giving any reference to the name ġnm because he should have mentioned that the name is well known in Tham (cf. above, pp. 134 and 136). Clark affirms that "the element ᵓR is found in Safaitic and possibly in Thamudic (HIn 35, to which entry add WH 1813, 2731 and 2933)." The 1st part of this statement is a summary of HaAIC, p. 35. The "possibly Thamudic" corresponds to HaAIC's "Hu. 502.30, 501.21, uncertain;" and the 2nd half was copied from WiHaI (p. 550A) but Clark does not justify why he eliminates the question mark from "2731?," and worst of all, he faithfully repeats WiHaI's error of listing "2731?" under ᵓr for the name is ᶜr on pp. 398 and 594A.

a - The 1st Tham reference, Hu 503.30 (not "502.30") = Hu 706 was restudied by JaMAR, VII, p. 125, note 29; and the 2nd, = Hu 697, in Sumer, 25 (1969), p. 143, note 2; ᵓr is certain in each case. Furthermore, HaLi 280 must be added to the Tham list (cf. JaMAR, l.c.).

b - In HaAIC's list of Saf references, "2610" must be corrected to 2610a.

c - The name ᵓr does not exist in WH 1813 (cf. below), but it exists in WH 2933.

The text may be read as follows: lġnm wrn ᵓb By Ġânim. He set his affection on ᵓAb. - ġnm, as in the edition; e.g., JaS 88 and Tham Cheyta b. - wrn, Tham JsaT 693. - ᵓb, Tham Ḥâᵓil 14 (cf. below).

Madaba 297a (cf. ClTSS, pp. 126 and 300).

The text is read by Clark as follows: "ir, (...) b(n) byn dkrt l(t) irᵓsll (w ᵓb. w) ᵓbṣr w (qrᶜ) By (...) son (of) BYN. And may Lat remember JD and ᵓSLL (and... and) ᵓBṢR(?) and (QRᶜ)."

Note the contradiction between "ir" of the transliteration and "JD" of the translation.

The photograph on p. 300 is not clear and makes the reading of the letters very difficult; the facsimile on the same page is useless.

Clark connects with the main text the 4 letters of no. 297aa which are almost twice as large as the normal letters of no. 297a and are engraved in the axis of the space between the 2 lines of the latter; they are mentioned in Clark's transliteration as "1, (...) b(n) b"!

A statement of Clark's commentary worthy of a mention is "BYN, a name known only from WH 38." This information is servilely copied from HaAIC (p. 126) and is inaccurate (cf. below).

Seeing dkrt followed by l, Clark simplistically takes for granted that it has to be the formula dkrt lt, and this attitude led him to at all cost find the letter t.

Another statement of Clark's commentary worth mentioning is "ᵓSLL is a new name." This is inaccurate.

Madaba 297aa may be read as follows: lᶜbb By ᶜAbbab. Cf. Tham Hu 472/2, and Saf ᵓᶜbb in WH 1134a (cf. below).

Madaba 297a may be read as follows: ṣr dkrt ld ġr wᵓsll dg ᵓs wnhᵓ bġb wqdᶜ Ṣarr, he of Karrat, quarreled with Ġâr and ᵓAslal, the servant of ᵓAws, and (with) Nahî, son of Ṣabb, and (with) Qadiᶜ. - ṣr, e.g., Saf HaCH 186. - dkrt, e.g., Hu 445. - ld, e.g., Hu 314; cf. also ldd, e.g., in Hu 186. - ġr, e.g., Hu 779. - ᵓsll, Saf CIS 2045. - dg, cf. Saf J 13211c (cf. below); dg is not necessarily a dual form for qdᶜ also remains without any qualificative apposition. - ᵓs, e.g., HaLi 328. - nhᵓ, cf. Ar nâhîᵓ "satiated with food and with drink" (cf. LaAEL, p. 2855B). - ṣb, e.g., Saf WiAM 11. - qdᶜ, Saf CIS 362.

Madaba 297b (cf. ClTSS, pp. 126 and 300).

Clark reads the text as follows: "1 ᶜ)d w wᶜd w yslm w ᵓ(.t)d w ᶜ(.d.....)ᵓ (...) By ᶜ)D. And he was threatened and may he be kept safe. And (.....)."

The most obvious objection against Clark's treatment of the inscription is that the 7 dots at the end of his translation correspond to 10 dots + 2 letters in his transliteration.

Clark's preconceived idea which presides over all his work is vivdly illustrated by the following remark, "the author's name may be ᶜD, which is Safaitic." The reader must in good logic presume that Clark did consult his favored HaAIC because the latter is mentioned no less than 6 times in his paper, including in his "Abbreviations" (p. 128). Why, then, does he hide HaAIC's information (p. 409) on the Tham references to ᶜd, not only as a personal name, but also as a tribe name? Furthermore, Clark does not mention any other name of the text in his commentary. These 2 examples are of the same nature as those mentioned above (cf.

134 and 136).
It is rather easy to translate 2 words out of a series leaving aside the 3rd one. Even at 1st sight, it seems rather obvious to compare this fragmentary text with the general formula of J 14099a and especially with Saf WiTh 14, the beginning of which is dkr ʾlh May ʾIlah remember + a series of 10 personal names;cf. also HaLi 58 where dkrt lt is also followed by the same number of personal names.
I suggest reading the text as follows:

...] [sʿd] wwʿd wyslm wʾtd wgf m[...]q[...
...] Saʿid and Waʿid and Yaslim and ʾAttad and Gawf ...

sʿd, e.g., HaLi 119. - wʿd, e.g., WiTh 32. - yslm, JsaT 17. - ʾtd, cf. Ar ʾattada "firmavit, stabilivit" (cf. FrLAL,I,p.41A). - gf, Ḥâʾil 33. - m[: is it the initial letter of the verb mt, as in J 14099a?

Madaba 507 (cf. ClTSS, pp. 126-127 and 300).
Clark reads the text as follows: "1 ṣhḥ bn wd dyl nʾlt w dkrt lt kll rhḥ sdq By ṢHḤ son of WD, of the tribe of NʾLT. And may Lat remember the condition of the spirit of a true friend."
The reading of 2 letters present some difficulties, viz. the 2nd letter of the initial name and the "ḥ" of his "rhḥ."
a - Clark writes on the 1st name: "(on the photograph it looks like ṢYḤ,but an examination of the stone itself reveals that the fork of the letter h is not closed, there being a fortuitous mark on the rock there). It should probably be read ṢYḤ, which is a well known Safaitic personal name, on the assumption that the author made a mistake while engraving the text" (p. 127).
What kind of logic is that? It looks like "syḥ," but the y actually is h;" "it should probably be read as ṢYḤ, but it is "ṣhḥ" in both the transliteration and translation!!!
The existence of Saf syḥ has nothing to do with the reading of the name here.The following fact, however, which is not mentioned by Clark, has everything to do with the question.
The staff of the letter is neither straight nor vertical and this is due to the presence of a circular shell in the stone which the engraver apparently wished to avoid. The appendix of the letter h seen as a curved line on the photograph (it is almost a straight line on the facsimile) seems to be a part of the shell. Therefore, the letter may be read as l and the name as ṣlḥ.
b - According to Clark, "rhḥ should probably be read ryḥ, assuming an error here similar to that of the initial name. ...(Note that on the photograph this appears to be rʾḥ, but the middle letter is clearly h on the stone. A chip on the stone surface at the top of this letter is not a part of it. Likewise the letter h appears to be h [sic!] from the photograph. However, the diagonal mark is a scouring on the stone surface, which extends beyond the letter, which is faint" (p. 127). But, the difficult point is not the central letter which is clearly h because what is seen on the left of the lower half is another small circular shell on the stone. It is also clear that the long aslant stroke does not belong to the last letter, which is more than "faint;" and the tracing of the letter on the facsimile is a travesty of what can be seen on the photograph. I suggest reading the letter as n; thus, rhn.
Clark also states that "it may well we [sic!] that this author has confused the [sic!] letters ʾalif, h and y." Here again, allusion is made to possible mistakes on the part of the engraver. What a pity that the latter did not learn from Clark the alphabet of his own language! The reference to the case of ʾ is due only to the simplistic approach of Clark who, finding "dyl" after a personal

name, cannot but think that it is a mistake for "dʾl."
Finally, Clark's interpretation of the last 3 words of the text is contradicted by the fact that, when the direct complement of the verb dkr is expressed, it always is a human being and never a part of a human being.
The text may be read as follows: lṣlḥ bn wd dyl nʾlt wdkrt lt kll rhn sdq By Ṣalih, son of Wadd, the follower of Naʾlat. And may Lat remember Kalal, the pledged man of Sadiq. - ṣlḥ, e.g., Saf CIS 3798, and ṣlḥn in LiḤ JaL 95/5. - wd,masculine (e.g., in Hu 337) and feminine (Hu 90/2). - dyl, cf. Ar dayl "retinue,attendants, dependent" (cf. H. Wehr - J.M. Cowan, A Dictionary of Modern Written Arabic, Ithaca, 1976, pp. 316B-317A), and "comparse, suivant (subs.)" (cf. L. Bercher, Lexique arabe-français, Alger, 1942, p. 73B). - nʾlt, Saf WH 2569, and nʾl in Hu 792 (cf. below). - kll, e.g., Ramm 15. - rhn, cf. Ar rahin "engagé, mis en gage" (cf. BeAF, p. 275B) and the personal name rhn in Saf Ox 102. - sdq, e.g., Saf CIS 2288.

VIII - F. Zayadine and J 13157.

One year earlier than ClAI and also printed in ADAJ, 24 (1980), pp.107-109, appeared a short paper by F. Zayadine on a small Safaitic stone, J 13157,under the title "A Safaitic Inscription in the Amman Archaeological Museum."

A - Preliminary remarks. 1 - The author's true objective was to use the pretext of an ordinary Safaitic inscription deprived of any special importance or grammatical difficulty to add his tiny grain of salt to the cairn question. This remark is proven by the following mathematical fact.
Of the 70 lines (48 of text and 22 of notes) of the paper,
32 (24 of text and 8 of notes) are devoted to the stone and text, but
38 (24 of text and 14 of notes) to his remarks on the cairn problem.
2 - ClAI does not even refer to Zayadine's paper in his discussion of the same problem. Why? Could it be because he thought the paper to be inconsequential? 3 - MaSIAM, II (pp. 199 and 204) lists Zayadine's paper and J 13157 without making the slightest remark. Macdonald's silence is explained by his collaboration which greatly helped Zayadine in the writing of his paper.

B - The edition of J 13157. 1 - The facsimile on p. 108 comes from the black-and-white negative the print of which is published on p. 107.
The facsimile was most probably made from the print on some transparent paper and retraced on the reverse of the paper, and it is this retracing which is used in the publication. 2 - The facsimile is only a very inaccurate approximation of the original and is very far from respecting the letter forms. The most visible error concerns the 3 m's. The drawer used the double-line tracing to represent the 2 edges of the engraved design. Unfortunately, this was not done for the 3 m's: the facsimile retained only the outside rectangular half of each m and omitted the inside one; and the 3 m's became 3 b's. Zayadine is responsible for the insertion of such a valueless facsimile in his paper. But, his responsibility would be even greater if he noticed the error concerning the 3 m's when receiving the facsimile. It is, however, quite possible that he did not actually notice the error because, as pointed out above, both his attention and interest were mainly focused on his contribution to the cairn problem, the text itself being an excuse only or some kind of window dressing.

3 - In the transliteration, separate d⁾l from tn, and read ⁾l ⁾mh instead of "⁾l⁾ mh."

4 - In the translation, correct "by" to By.

5 - The 10 long lines of the commentary devoted to trht may be divided into 3 sections (p. 108).

(a) The starting point is that trht "appears here in the 3rd person, feminine perfect and relates in this case to the subject ⁾amh and not to the writer ʿAqrab. Thus, the rendering of the form by the participle would be unsatisfactory." (b) Then comes the following comment: "a derivation from the 5th or 6th form of rwh 'to be at rest' would refer to the deceased." (c) The 3rd and last remark reads as follows: "An Ar. verb trh, meaning 'he perished, or died: became cut off: was put an end to; or came to an end,' is quoted on the authority of Ibn al-Athir, el Jaziri and Taj el ʿArus," with reference in note 6, which reads as follows: " E.W. Lane, An Arabic-English Lexicon, London, (1863-1893) reprinted Librairie du Liban, Beirut (1968). I am indebted to M.C.A. Macdonald for this reference and many other suggestions" (p. 109).

Ad (a). - The starting point of the whole reasoning is a gratuitous and erroneous assumption. HaNST 2 (also published in ADAJ, in 1951) offers a good parallel which is ignored by Zayadine. The 2nd half of the text reads as follows: wndm wwgm ʿl hld ⁾htt mtt trht wʿbs wrgmt. The word trht cannot be the verb she died because mtt already says it perfectly well. As already noted in 1967, "trht and ʿbs is an appositional clause 'sorrow and austerity', inserted between the two feminine verbs, mtt and rgmt" (cf. Oriens Antiquus, 6 [1967], p. 202). This publication is also ignored by Zayadine. HaNST 2 also disproves another possible interpretation which Zayadine did apparently not think of, viz. trht as the personal name of ʿAqrab's mother.

Ad (b). - Neither the 5th nor the 6th form of râha provide a meaning suitable to the texts, and the transfer of the meaning of the 1st form of a verb to either the 5th or the 6th remains unjustified and is unjustifiable (cf. above, pp. 17-18). Clark could not but applaud such a novelty!

Ad (c). (1) The comma inserted in "Ibn al-Athir, el Jaziri" must be suppressed; it is the name of a single person.

(2) Zayadine fails to point out that the meaning of Ar tariha quoted by him is introdyced in LaAEL (p. 303B) by a long, thick hyphen and is followed by the remark: "so accord. to explanations of tarah given below on the authority of IAth," viz. of a single author.

On p. 302C of LaAEL, the reader finds this under tarah: "A perishing, or dying: becoming cut off; being put an end to; or coming to an end (IAth, TA)." Here again, the preceding section of LaAEL is introduced by the same hyphen, which "is used to denote a break in the relations of significations etc." (cf. LaAEL, p. xxv). This fact is confirmed by FrLAL (I, p. 188B), SaAAL (p. 66A), etc., who do not list the 2 meanings connected with the idea of death. Therefore, the preference given to a meaning adventitious to the root should have been justified by Zayadine, but it is not ... as if any particularity of Ar could be ascribed to Saf.

(3) Zayadine and Macdonald are looking for difficulties where there are none by ignoring not only that the true meaning of Ar tariha is "to grieve; to be, or become sorrowful" (cf. LaAEL, p. 302B) = "moeruit, tristus fuit" (cf. FrLAL, I, p. 188B) = "to be grieved, sorrowful" (cf. SaAAL, p. 66A), etc., but also that the true meaning of the substantive tarah is "grief, sorrow, unhappiness, or anxiety" (cf. LaAEL, p. 302B) = "sollicitudo, animi angor" (cf. FrLAL, I, p. 188B) = "grief, sorrow; misery; poverty" (cf. SaAAL, p. 66A) and, finally, that tarhat means "a grief; a sorrow; an unhappiness" (cf. LaAEL, p. 302C).

(4) - If the 2nd phrase of Zayadine's note 6 (cf. the end of his 3rd quotation) on Macdonald's "many other suggestions" is true, the reader cannot but wonder what part of his paper really is his own because of the extreme shortness of the article.

C - Zayadine's remarks on the cairn problem. 1 - Zayadine claims that I made "excavations in the country of ʿAr^car" (p. 108). It is a well-known fact that I did "soundings" only. 2 - In his quotations attributed to myself, Zayadine makes 6 errors, including the substitution of "signs" instead of the original "point," and the elimination of the adverb "still" (p. 108, ll. 14 and 15). 3 - Zayadine states that "the author contradicts himself" (p. 109, note 9), but the sole reason for his accusation is his own misunderstanding of the written text. And he gives another proof of his misunderstanding of what he reads, when he claims that it is "to elucidate the significance of the cairns "that he [= Jamme] refers to modern usages" (p. 108). Provided he is not hypnothized by his own preconceived ideas, the reader can see that my statement involved is given as a mere confirmatur at the very end of a long argumentation. 4 - Zayadine endorses, obviously enough, the imaginative story of "Hani, a holy man of the desert" suggested by G. L. Harding in his paper entitled "A Holy Man of Dark Age Jordan, and the Cairn which his Kinsmen Built and Inscribed" (cf. The Illustrated London News, October, 10, 1953, pp. 564-565).

The evolution of Harding's thinking cannot but be admired:

"the thick twist of the leather...suggests a water-skin rather than a bag" (cf. the edition, cf. ADAJ, 1 [1953], p. 11) which becomes

"a leather bag or water skin" (cf. The Illustrated..., p. 546C, ll. 22-23) which further evolves into

"the begging bowl leather bag" (cf. The Illustrated..., same page, ll. 35-36)!!!

5 - On the question of the perishable objects, Zayadine did the best he could: he dodges the question by referring to other types of tombs. It may come as a surprise to him that he is not the only one to be aware of them.

J 13157 may be read as follows:

l^cqrb bn hn⁾t d⁾l tm wndm ʿl ⁾mh trht wbny ʿlh

By ʿAqrab, son of Hani⁾at, him of the clan Tamm. And he grieved for his mother - Sorrow! - and he built upon her. - ʿqrb, e.g., JaS 90. - hn⁾t, e.g., HN 122182c. - tm, e.g., JaS 4. - ndm ʿl, e.g., HaCH 131. - ⁾mh, e.g., JaS 70.

F. Zayadine's miniature paper is a good example of an author carelessly charging upon a question he does not understand well while editing a simple text written in a language he understands even less.

IX - The Saf texts published by M.C.A Macdonald and G.L. Harding in 1976.

The joint publication MaHaMS contains the edition of 24 Saf texts engraved on 8 stones. The 8 photographs of J 13206 are on p. 132, those of Irbid 1812, J 13207 and 13209-13213 on p. 131 while all the facsimiles are on p. 133.

The facsimiles, which were presumably made by Macdonald, show on the part of the drawer a desire of doing a better job than, e.g., that which F.V. Winnett had done before. The goal was certainly attained. But, it is no less evident that the drawer did not intend to make accurate drawings but was only aiming at approximations. Indeed, the published facsimiles show strong similarities with the originals which indicate that they were intended to reproduce them, but they are inaccurate. Let us take as example the shortest text, J 13206i.

facsimile	photograph
the upper 3rd of l is practically straight	it is bent toward the left
the top of b is well below the level of the top of l	it goes higher than the top of l
the central part of b is slightly aslant to the right	it is aslant to the left
n of bn is very aslant	it is vertical
d: the 2 transversal strokes are straight	they are undulated
the right vertical stroke is shorter than the other	both of them have the same length
the top of that stroke is curved to the right	it is straight

The editing is very poor and well in the line of Harding's previous publications. As could have been expected, there is a massive utilization of HaAIC, and approximations in the reading of the letters also are normal. Many misprints can easily be corrected.

Last, but not least, Macdonald devotes 21 lines of p. 188 to the question of F.V. Winnett's "'Thamudic E' or 'Tabuki'" with reference to ClTSS, p. 128, on which cf. above, pp. 134-135. The whole case will remain hopelessly deadlocked for them as long as they retain F.V. Winnett's arbitrary classification of Tham. I personally never did nor will use his classification except when forced to discuss someone's else theory. The basic mistake was made by Winnett when he equated (cf. WiReAR, p. 70) his "Thamudic E" with his "Tabuki" (cf. l.c., p.205); cf., e.g., the letters h, d, etc. A simple glance at his "Thamudic E," which is well represented in HaLISTT, and his "Tabuki" texts of WiReAR is convincing: his "Tabuki" is not Tham, but Saf. Macdonald "would classify" Petra b "as Winnett's 'Thamudic E'." It is difficult to understand the rationale of such a choice because the only 3 letters which appear to be special are b, d and h ... and their types are found in what Winnett calls "Hijazi" (cf. WiReAR, p. 205).

Irbid 1812a (cf. MaHaMS, pp. 126B-127B, 131 and 133, no. 23).

The unusually long commentary calls for the following remarks.

1 - The editors state that "no distinction is made between b and r, and it is impossible to tell whether the fourth name should be read S^{c}B or S^{c}R... The same is true of the tribal name which could be either BKR or BKB" (p. 126B). The premise is a gross error which shows how superficial the observation of the editors really is. The distinction between the 2 letters is manifest. Here follows the description of rb of ^{c}qrb, the best possible example since the 2 letters follow each other.
The letter r is composed of 3 quarters of an ellipsis, viz. (a) the letter is longer than high, 5.7 x 4.4 mm; and (b) the 2 ends are curved convergently leaving a very short empty space between them, 1 mm.
The letter b is shorter than high, 4.3 x 5.7 mm; and the 2 extremities are straight leaving a widely gaping space between them, 4 mm.
Finally, on p. 128B, correct "s$^{\prime}$b" to "s^{c}b."

2 - "One should also note the unusual form of the k in both $^{\prime}$KMD and the tribal name," affirm the authors on p. 126B.
The k of $^{\prime}$kmd is not "unusual" in the least: it belongs to the normal form F written upside down; and that the staff is somewhat concave and the upper angle slightly obtuse does not change the basic letter type. The 2nd letter of the tribe name is ḫ, not "k:" the 3 prongs of the fork are almost parallel to each other.

3 - The editors affirm that "the position of bn MN^{c} is very curious and there seems no way of deciding whether it is to be read after $^{\prime}$KMD or S^{c}B" (p. 126B).
This statement would be correct were the 2 b's of bn s^{c}b and of bn mn^{c} at the same level as that of d of $^{\prime}$kmd. But, they are not: the right extremity of the 1st b is exactly in the vertical axis not of the left extremity of d of $^{\prime}$kmd, but of the staff of the same d.

4 - For the translation of ^{c}lf, cf. JaMAR, VIII, p. 3, on Tap 11.

5 - The editors' commentary on ṯwy (p. 127A) is farfetched. They still give recognition to WiSIJ's imaginative translation of ṯwy in Wi 90, although it has already been rejected in JaSN, p. 39, note 24. The interpretation of ṯwy as a substantive is evident and needs no explanation. Finally, instead of chosing the antithesis of the original meaning of to wither, viz. Ar ṯawiya "to be strong" (cf. LaAEL, p. 1751A), it is best to retain the meaning expressing the consequence of the original meaning, viz. "ṯawati as-sâtu The ewe, or she-goat became fat...in consequence of her udder's having been made up to dry up" (cf. l.c.).

6 - "The abrupt ending with the tribal name, after the invocation, is unusual, though not unknown," affirm the editors (p. 127A). Unfortunately, no parallel is given. The present text combines the formulas, e.g., of J 13213 and CIS 4045.

7 - The editors do not mention ^{c}qrb in their commentary (p. 127A).

8 - The editors fail to mention that s^{c}d$^{\prime}$l is also attested in Liḥ JaL 153a/1.

The text may be read as follows: l^{c}qrb bn s^{c}d$^{\prime}$l bn $^{\prime}$kmd bn mn^{c} bn s^{c}b w^{c}lf fhb^{c}l-ṯmn ġnyt wṯwy d$^{\prime}$l rhb By ^{c}Aqrab, son of Sa^{c}ad$^{\prime}$il, son of $^{\prime}$Akmad, son of Manû^{c}, son of Sa^{c}db, -- and he was a feeder; and O Ba^{c}alsaman, [grant] richess and fatness of the ewe! -- him of the clan Raḥib. - Same reading as in the edition, except for the order of the 4th and 5th names and the tribe name. - ^{c}qrb, e.g., JaS 90. - s^{c}d$^{\prime}$l, e.g., JaS 64. - $^{\prime}$kmd, e.g., CIS 3764. HaAIC (p. 62) refers to CIS

1236 and LP 535 where ʾkmd does not exist. - mnʿ, e.g., WiAM 6. - gʿb, e.g., CIH 1997. - bʿlsmn, e.g., CIS 3874+3875. - ʾmyt, e.g., WH 1001. - gwy: it is very natural for a feeder to request his deity that the animals put to his care fatten. - rhb, personal name, e.g., as in JaS 93.

Irbid 1812b (cf. MaHaMS, pp. 127B, 131 and 133, no. 24).

The editors read the text as follows: "l(sm)n (b)n (h)t w gwy By (SM)N (so)n of (H)T. And he made a tomb."

The editors indulge in high aerial gymnastics in reading g as "(m)," a vertical stroke as "(b)," and in stating that the letter y "could be h, y, or even s." Furthermore, they fail to recognize the main feature of the text, viz. the symbol •|• dividing the personal name into 2 equal parts as in Wi 701 (cf. below; cf. also •|• e.g., in Wi 30). For that symbol in Tham, cf. JaMAR, V, p. 125A. They, however, came close to it: they write :"if ... [the long stroke] is the magic sign (though in most cases dots or circles are used rather than strokes) we are left with no connection between the first part of the text and the second." Note also that they understand a symbol as a "magic sign." Another case of •|• is in Wi 378, where it divides the last name into 2 sections, as WiSIJ rightly understood it (p. 62).

The text may be read as follows: lhg Symbol yt wswy By Hag- Symbol -yat. And he withered [here]. - hgyt, cf. Liḥ hgy in MüL 69b. - gwy, cf. the commentary on Irbid 1812a (cf. above, p. 143).

J 13206a (cf. MaHaMS, pp. 121B-122A, 132 and 133, no. 6).

The 1st pericope read as "w šty b h ʾbl" is translated as "And he wintered with the camels."

One would expect ʾblh his camels instead of "h ʾbl the camels" which means nothing in such a context. Furthermore, the preposition b basically indicates a local or temporal relation, and the Ar verb šatā governs its local complement with the preposition bi (cf. FrLAL, II, p. 393B; LaAEL, p. 1503B; etc.); the same construction is found, e.g., in stw byʿmw he spent the winter at YaʿmaW in JaS 175. Saf, however, knows 2 other usages of stw = šty, viz.

šty ʿl + place name; e.g., JaS 132b: šty ʿl mnft he spent the winter at Munāfit; and

šty + place name; e.g., CIS 2820+2821: šty hdr he wintered at this place (cf. JaSN, p. 132).

The pericope means he wintered at Haʾabl; cf. the personal name ʾbl, e.g., in Wi 136.

The last word of the text, mgdt, is translated as "abundance," with reference to "Ar. Mājidah, 'plenty, abundance', see Munjid p. 747; Qamus al Muhiṭ I p. 336, and Hava p. 708, 2." The suggested translation is derived from a secondary meaning of the feminine form of the Ar adjective. HaAF (p. 708B) reads as follows: "mājid fem. mājidat pl. mawājid Noble, glorious. generous. Sublime. Much, copious;" cf. also B. al-Bustānī, Muḥīṭ al-Muḥīṭ, Beirut, 1977, p. 849B; and al-Munjid fī l-luġat, Beirut, 1973, p. 748c; FrLAL, IV, p. 151B, etc. For mgdt, cf. the commentary on JaS 70 with the meaning of "happiness."

J 13206b (cf. MaHaMS, pp. 122, 132 and 133, no. 7).

Many letters of the text cannot be checked on the published photograph. The facsimile is particularly poor; cf., e.g., the form of d.

On the name gt, the editors claim that it "is found only in Saf.(HIn p. 45)." "p. 45" must be corrected to "p. 452." The name is also attested in both Liḥ

JaL 168d and Tham WiTh 95.

The end of the text is read by the editors as follows: "w wjd ʾtr ʾlh f bʾs.. And he found the traces of his folk; and he was sad....".

How is it that the 2 dots, ".." of the transliteration become 4 at the end of the translation, "...."? The rendering of ʾl as "folk" is both too imprecise and too restrictive. Furthermore, it is unacceptable because ʾtr means the traces of a deceased person and it is practically impossible that the author of the text would remain alone, all the other members of his "clan" or even of his "folk" being dead. At the occasion of their rendering of "wjd ʾtr ʾlh," the editors refer to CIS 2721: "w wjd sfr ʾl dʾf w ʾl qsm...." (p. 122A). JaSN (p. 95) already stated that qsm was erroneous. CIS himself noted that qsy was the reading of the facsimile (p. 355 and pl. 63); thus, qsy Qasay; CIS translated it as "qsm," thus a doubtful reading. But, all doubt was removed by G.L. Harding not only in al-Abhath, 22 (1969; printed in 1971), pp. 10, no. 50, and 22, HaAIC, p. 483, (where qsy has no entry) and, evidently, by the present publication on J 13206b. The reason for such an attitude is the fallacious excuse that qsm is well known.

The bʾs to be distressed is the end of the text. The editors claim that "there are traces of one or possibly two letters after bʾs." Why did they not describe accurately those so-called "remains"? Nothing can be detected on their photograph. And why is their "he was sad" followed by 4 dots?

The pericope may be translated as follows: and he found the traces of ʾAlhaf and was distressed. - ʾlhf, cf. lhf, e.g., in JaS 184. - bʾs, e.g., CIS 1682.

J 13206c (cf. MaHaMS, pp. 122B, 132 and 133, no. 8).

On hnn, the editors state that there are "four examples in Tham. (HIn p. 206)," viz. JsaT 569, HaLi 13, 100 and 203. The name is also attested in Ramm 15 (cf. JaMAR, VII, p. 122, note 20). In JsaT 569, the name reads as hnnk (cf. JaMAR, l.c.). HaLi 100 was studied in JaTS (p. 32); hnn is not there. For HaLi 13 and 203, cf. below.

On ʿdrʾl, the editors claim that the name is found in "two examples in Liḥ. and one in Tham. (HIn p. 412)."

The name is found 4 times in Liḥ, viz. JsaL 128 and JaL 8s, 71, 169s and ae. It is also attested in 4 Tham texts, viz. JaT 1b/1, JsaT 372, 439 and 514.

On ʿmrt of dʾl ʿmrt, the editors state that "as a tribal name [it] is found only in Saf., but as a B name it occurs also in Qat. and Sab." In HaAIC's theory, "B is interpreted as implying family, clan or group" (p. 2). Then, the editors contradict themselves because in the left colmun of the same page, they had affirmed "the uncertainty of the exact social grouping implied by the word ʾl;" therefore, for them HaIC's distinction between B and C which is used in the dʾl cases is unfounded, and their dʾl has the value of South-Arabian d which also introduces any kind of social group, such, e.g., as family, group, clan and tribe.

J 13206d (cf. MaHaMS, pp. 122B-123A, 132 and 133, no. 9).

At the end of the commentary on hnʾ, correct "p. 65" to "p. 625."

J 13206e (cf. MaHaMS, pp. 123, 132 and 133, no. 10).

The editors read the 2nd and last name as "s(rmʾl)" and comment on the name as follows: "the second and third letters could also be b and r respectively, after which there is space for three letters. However, at this point the stone is so badly worn that any attempt at a reading must be mainly guesswork. It is even possible that the second na-

me consists of only two letters (e.g. ṢB or ṢR ...), and that this is followed by bn and a third name consisting of two letters" (p. 123A).

1 - There is a discrepancy between this quoted text and the reading of the name. The quoted text speaks of s(br)... = ṢB/ṢR bn ..; thus 6 letters, but the reading "s(rm²l)" involves 5 letters only. The editors apparently counted also the letter d in that group.

2 - The 3 following remarks are epigraphical facts, not at all "guesswork," as they put it. (a) The letter b is a well-rounded curve, as seen in b of bn after the initial name. The 2nd letter of the name in question is an almost vertical stroke with both extremities slightly bent. Therefore, the editors' assertion that the 2nd letter "can also be b" is inaccurate. (b) The 3rd letter is a well-rounded curve on the right (which excludes the editors' statement that the letter "can also be ..r") and an undulated line on the left; thus, m. (c) The lower half of the space between the 3rd letter and ⌜d⌝ is occupied by a short vertical stroke which belongs to the 4th letter, and a blank which indicates the 5th letter. Thus, the editors' reading of "(²l)" is impossible. The 5th letter was thus a small letter engraved in the destroyed upper part. Both t of šhtr and f of fhlt also are engraved in the upper half of the letter space. The 2nd name reads as ṣrm⌜l⌝[t] Ṣaram(la)[t].

The verb qss is translated as "he tracked." Such a translation, which is also adopted in J 13206g (cf. below) is unacceptable because a transitive verb must have a direct complement (cf. JaIFSC, p. 502), unless used in the passive voice. For the verb, cf. JaSML, p. 511, and JaSICA, p. 68, commentary on JaS 75b.

J 13206f (cf. MaHaMS, pp. 123B-124A, 132 and 133, no. 11).

The 1st pericope is read by the editors as follows: "w ²ᶜwr b ²bl and he was in danger of being plundered because (he had) many camels" (p. 123B). The end of the long commentary on this pericope reads as follows: "this translation is by no means entirely satisfactory, but none of the other meanings of ᶜwr IV seem [sic!] appropriate to the context" (p. 123B). The 2nd statement is all the more surprising in that Ar has the perfect parallel; cf. Ar ᶜâra (o), 4th form "échanger (avec ⌣)" (cf. ChDAF, II, p. 769B) = "commutavit rem c. ⌣ r." (cf. FrLAL, III, p.241B).

The pericope may be translated as follows: and he changed of camels.

The last pericope is read by the editors as follows: "w ᶜwr m hbl mᶜl hwq and blind whoever damages, spoils, effaces" (p. 123A). One would expect the last verb - the 3 verbs are transitive - be followed by a direct complement (cf. the 1st remark on qss above), such, e.g., as hhtt. Furthermore, the editors admit that "the lack of conjunctions [between the 3 verbs] produces an extremely peculiar syntax" (p. 124A). Such a feature is unacceptable. Moreover, the initial verb is gwr, not at all "ᶜwr." The 1st letter measures 6 x 2.5 mm, compared with 5.9 x 3 mm for g of gd, but contrasting with 3.3 x 1.7 mm for ᶜ of ²ᶜwr. Finally, on p. 128B, correct "ᶜ²wr" to ²ᶜwr. The pericope may be read as follows: wgwr mhbl mᶜl hwq and strike down the mutilator of three-year old camel by castration! - gwr, cf. Ar ǧara (o), 2nd form "to throw, strike down" (cf. SaAAL, p. 113B; cf. also LaAEL, p. 483A; etc.). - mhbl, present participle of hbl (e.g., CIS 3062) of Ar habila, 2nd form "to maim" (cf. SaAAL, p. 171A). - mᶜl, the masdar (cf. the present participle in Wi 688) indicating the action which would cause the intended destruction. Therefore, it

is rendered by a noun. - hwq, cf. Arḥiqq "a camel three years old ... so called because fit to be laden ..." (cf. LaAEL, p. 608B, and P. Hommel, Die Namen der Säugerthiere bei den südsemitischen Völkern, Leipzig, 1879, p. 154).

J 13206g (cf. MaHaMS, pp. 124B, 132 and 133, no. 12).

The initial name is hardly legible on the facsimile. The beginning of the text is read by the editors as follows: "l ġrm bn šmt." But, the 3rd letter of the 1st name is ġ, not at all "m." Of course, the name ġrm is very well known. The lateral sides of the letter are straight (left) and slightly concave (right); those of the last letter m definitively are broken lines. Furthermore, the initial letter of the 2nd name is f, not "š;" here again, the name šmt is very well known. The editors state that "the s of the second name here takes a very unusual form"! The beginning of the text reads as follows: lġmg bn fmt By Ganag, son of Fawmat. - ġmg, e.g., Wasta. - fmt, HaCH 162. - For qss, cf. above, p. 146, the remark on J 13206e.

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J 13207 (cf. MaHaMS, pp. 126, 131 and 133, no. 22).

The 4th name of the pedigree is read as "tm" by the editors. But, there is the letter n to the right of the lower half of m; thus, tmn Tamman; e.g., CIS 470.

The editors read the 1st pericope as follows: "w ²šrq hnq't And he went east (to) the water." The use of the parentheses, which remains unexplained, is disproved by the fact that ²šrq governs the name of the place to where the author is going with the preposition l (e.g., LP 180) or without it (e.g., CIS 1672); the preposition b is reserved to introduce, e.g., the animals accompanying the author on his trip (e.g., CIS 97).

The editors affirm that "the reading nqᶜt is not absolutely certain since the ᶜ could be read as w." In fact, the letter is w, the central horizontal stroke is clearly visible, and the size of the letter, 3.7 x 2.8 mm, is larger than that of ᶜ, 3 x 2 mm. For nqwt, cf. Ar nuqâwat "choice part" (cf. HaAF, p. 796; cf. also FrLAL, IV, p. 330A; etc.).

The pericope may be read as follows: w²šrq hnqwt and he went eastward to the the best place.

The editors ascribe "three Tham. examples (HIn p. 372)" to sᶜd. The 3rd one is incorrect; this correction was published in 1974. On p. 128 B, correct "ṣ²d" to "ṣᶜd."

In the transliteration, translation and commentary, correct "KSṬ" to "KST." The editors refer to "HIn p. 500," where it is noted : "Root unknown." According to Wörterbuch der klassischen Arabischen Sprache (I, p. 188B), "kusṭun" and "kastanum" are referred to "qusṭun" and "qasṭalun," respectively; thus, k = q.

Finally, the editors refer mfny to "no. 1" = J 13213; cf. below.

J 13209 (cf. MaHaMS, pp. 125B-126A, 131 and 133, no. 21).

The editors state that "²BJR is found only in Saf. (HIn p. 9)" (p. 126A). The name is also found in Liḥ Stiehl 3/1, published in 1968.

Similarly, they affirm that "MQTL is found mainly in Saf. with examples in Tham (HIn p. 560)." It is also attested in Liḥ JaL 18b/2, published in 1974.

J 13210a (cf. MaHaMS, pp. 124B-125A, 131 and 133, no. 15).

In the commentary on the initial drbt, correct "p. 220" to "p. 238."

The editors read the 2nd half of the text as "bn hz ṣ. H(Z)." First, correct "ṣ" to "s." Why is "(Z)" put between parentheses? The editors refer to the fact that "the stone is chipped at the end of the text." They fail

to take that fact into consideration when considering their "hz" as complete. There is ample space after h⌜z⌝ for a letter, such as n; thus, h⌜z⌝[n] Ḥāz[in] (e.g., JaS 108) could be read here. They also fail to point out that the upper right extremity of h is destroyed.

J 13210d (cf. MaHaMS, pp. 125, 131 and 133, no. 18).

The editors affirm that "MTL is hitherto unattested." Indeed, the name has no entry in HaAIC (p. 526) which seems to be the only source of their information. It was found in CIS; cf. JaSN, p. 176A (where "LP 548" must be suppressed). For the WH references, cf. WiHaI, p. 609A, which lists WH 217, 2047 and 2147; for some remarks on these texts, cf. below.

J 13210e (cf. MaHaMS, pp. 125B, 131 and 133, no. 19).

The editors refer the name "drh" to "one example in Tham. (HIn p. 239)." HaAIC indeed lists "Hu 500, 15" which is composed of Hu 691 (1 horizontal line) and 691a (6 vertical lines below 691). The initial name of Hu 691 reads dlh Dālih (cf. JaMAR, IV, p. 145, note 131).

J 13211a (cf. MaHaMS, pp. 120B-121A, 131 and 133, no. 3).

The editors devote almost 9 entire lines to the following question: "it looks at first glance as though this TLM is the son of Šᶜ²L. However this is impossible... Thus it must be NQFN who is the son of Šᶜ²L, despite the somewhat ambiguous position of the bn" (p. 120B). Which bn are they referring to? Where is their difficulty? It is incomprehensible because, even on their facsimile, the letters tlm bn nw (= the beginning of nwfn) follow each other; then a little below, f initiates the bent which is made of the letters n šᶜ²l. There is no way of directly connecting tlm and šᶜ²l.

In connection with the name tlm, the editors refer "to one uncertain example in Tham. (HIn p. 147)" (p. 121A). This reference is erroneous, cf. Negev 12432c.

The 5th name of the pedigree reads nwfn Nawfân, well known in South-Arabian onomastics; e.g., Ḥaḍrami al-ᶜAqabah 6 (cf. RSO, 40 [1965], p. 297). The letter w is a biconvex design divided into 2 equal parts by an almost horizontal stroke which, although very clear on the photograph, is wanting on the facsimile (p. 133). The letter q at the beginning of the text has an entirely different form and the central stroke is a part of the long vertical stroke which is inexistent in the w. The editors claim that their "NQFN occurs only once before, in Saf., WH 1922 (HIn p. 597)" (p. 121A). For this text, cf. below.

The editors quote the end of CIS 1936 as if they were the 1st to correct CIS's misreading (p. 120B and note 1). This correction has already been published in Catholic Biblical Quarterly, 29 (1967), p. 386: nq²t bw(d)d [l]d + imperfect" and note 1: "CIS corrects wdd to wq(?)d." Furthermore, if "the d is quite clear on the plate," as Macdonald claims in his footnote 1, why does he transliterate it as "(d)"?

In connection with the name rbn, the editors refer to "three Tham. ... examples. (HIn p. 267)" (p. 121A). But, HaAIC lists the 1st 2 references as "doubtful," which now become certain. The name exists in JsaT 180 (cf. below). The editors fail to refer to JaMAR, V (p. 104, note 95) in relation with JsaT 752, where the name rbn does not exist. Finally, for HaLi 406, cf. below.

J 13211c (cf. MaHaMS, pp. 121, 131 and 133, no. 5).

The editors read the beginning of the text as follows: "l ḥ(lm) bn ḥ(yy) By Ḥ(LM) s. Ḥ(YY)."

The size of both the photograph (p. 131) and the facsimile (p. 133) is painfully too small, and the letters lmb of the reading are not to be found on the facsimile.

The commentary on the 1st 2 names reads as follows: "the first two names are far from clear. The 1st could be hlm as suggested above, though only the h is at all clear, and hrw or hsr are also possibilities. Of the second name, again only the first letter is really clear, and even this could be ḥ though it is closer to a ḥ; the name could be hlh, hny or hly." Summarily, one letter only seems clear in each case, and it is a contradiction to state that a ḥ, which is affirmed to be "really clear," could nevertheless be ḥ. The editors' confusion goes even further: the last letter of the 2nd name clearly is h which nevertheless becomes "(y)" or "y" in the 3 of their 4 suggestions. Finally, in one of their 4 suggestions, they would suggest reading as "n" a letter of 22.2 mm, while the n of the following bn is only 7.6 mm high!!!

The editors read the pericope of the text as follows: "w wid sfr qdm f ndm And he found the writings of Qadam and was sad."

a - They write that "the word wid is curiously written, the upright stroke of the d extending upwards into the left side of i, and the word was first read idd." This assertion involves an obvious confusion because the long stroke does not affect w but "i" and the word should have been 1st read as "wdd." The editors are confusing the adventitious line which partly covers the upper left side of the 2nd w with the original stroke of the d, which became "i." The initial word of the pericope reads wdd.

b - The editors read the next word as "sfr inscriptions." But, there are only 2 texts engraved by qdm; thus, sfr should be treated as a dual, the 2 inscriptions. The "r" the tracing of which is so neat on the facsimile cannot be found as such on the photograph which shows a vertical stroke not only with the top bent to the right in an effort to avoid some design looking like ⫪, but also with a triangle added to the stroke immediately below the upper bent. Thus, the 2nd word reads as sfd.

c - The last word is read as ndm by the editors. But, the short stroke of n on the facsimile is not to be seen on the photograph which shows a long vertical scratch which almost extends from the level of the upper extremities of the 2 contiguous letters f and d to the bottom of the surface of the stone. On each side of that scratch is an aslant tiny stroke. The tiny stroke on the left of the long scratch was left alone by the engraver who incised d to its left. Furthermore, even on the editors' facsimile, the form of the last letter is so different of that of the 2 other m's of the text that it cannot be read as "m" at all; it is g.

The text may be read as follows: lzfd bn ḥyh bn nᶜmn wwdd sfd qdm fdg By Zafid, son of Ḥawyuh, son of Nuᶜmân. And Safid was in love with Qadam and was in service. - zfd, Wi 104. - ḥyh, cf. Ar hawā "hunger" (cf. SaAAL, p. 207B). - nᶜmn, as in the edition; CIS 1121. - sfd, e.g., Wi 175. - dg, cf. Ar daja (o) "to serve, do service" (cf. LaAEL, p. 929A).

J 13212 and 13213 (cf. MaHaMS, pp. 120, 131 and 133; nos. 2 and 1, respectively).

The end of each text is read by the editors as follows: "⌜w wj⌝m ᶜl ddh ᶜl mfny [and he griev]ed for his paternal uncle, for MFNY" (p. 120A) and "w wjm ᶜl hlh ᶜl mfny d²l ḍf And he grieved for his maternal uncle, for MFNY, of the tribe ḌF" (p. 120B), in J 13213 and 13212, respectively. For some remarks on the 1st 2 names of these texts, cf. JaIFSC, p. 486, note 3. The editors state that "for the interpretation of ddh see HCH no. 13." The ac-

curate meaning of the word dd had already been established 10 years earlier by LiSI, e.g., 306B. The right section of g of wgm in J 13213 still is on the stone; thus w[gm. The translation of the end of each pericope presupposes an unacceptable construction because the preposition ʿl is not repeated immediately before a proper name apposed to a word + the personal pronoun; e.g., wgm ʿl ʾḫh hrg (cf. WiSIJ, p. 16, no. 64, and JaSN, p. 55, note 66; these 2 publications appeared, respectively, in 1957 and 1970, thus 19 and 6 years, respectively, before the editors' paper). Therefore, the name of the person introduced by either ddh or hlh begins with ʿlm and could possibly be read as ʿlmfny. But, the Saf names of the qtlbdr derivation are rare and the interpretation of fny as a verb to pass away (cf. Ar faniya) fits the context very well; thus, ʿlm fny. The pericope may be read as follows

J 13213: ww[gm ʿl ddh ʿlm fny — and he mou]rned over his paternal uncle ʿAlim [who] passed away;

J 13212: wwgm ʿl hlh ʿlm fny dʾl df — and he mourned over his maternal uncle ʿAlim - [who] passed away -, him of the tribe Daf.

X - The case of the two personal nouns bn and bt.

In his commentary on Ḥâʾil 5 (cf. below), F.V. Winnett makes the following statement: "bn is omitted before the name of the father in nos. 5, 6(?), 13, 24-26, 38, 50, 52, 62, 93, 116, 122, 125, 138, 154 and 170." The same author even goes as far as to claim that "the practice is common in Thamudic"(cf. WiHaI, p. 472, on WH 3347; for this text, cf. below).

This invention of inexistent b or bn, which was already a standard feature in vdBrIT, had already been denounced in 1967 by JaSN: "the unjustified restorations of letters occur especially between names so as to find pedigrees" (p. 8) and they are "a subterfuge aimed at giving some plausible meaning to" the author's translations (cf. l.c., p. 2).

The mention of nos. "24-26" of the preceding list of Tham texts should be corrected to "25-26," and these 2 references as well as no. 116 are erroneous because Winnett himself finds b son of in each text. The feature does not exist in any of the other texts listed by Winnett (cf. below).

Winnett makes the same claim in Saf (cf. below, the commentary on WH 1844). Winnett's complete list of the texts where he finds such a feature, viz. no bn between two personal names, is on p. 472 (on WH 3347), viz. nos. 1488, 1844, 3347, 3351, 3352, 3367, 3629, 3699, 3854 and 3912b. A partial list also exists on pp. 244 (no. 1488) and 289 (no. 1844). To the list given above, add WH 1867b, 2179 and 2657. All these texts are studied below, and none of them shows the feature claimed by Winnett.

In their commentary on WH 1943, the 2 coauthors of WiHaI proclaim their discovery of bt daughter in Saf texts in unequivocal terms:

"Saf. bt has hitherto been taken as Ar. bait, 'house,' or bāta, 'to spend the night, stay overnight at.'... since in Safaitic a vowelless n is usually assimilated to the following consonant, the form bt is more common [than bnt]: see 214, 1844, 2196 and 3644. The author of 1943 manifestly

rejoiced at the birth of a daughter and so much so that he set up two inscriptions announcing the event (see 3644). In C 2722 a father expresses his grief at the loss of a daughter: ... fniʿ bt, 'he suffered pain (or ached)for a daughter. The editor of C takes niʿ and bt as two separate sentences and renders by Et dolore affectus est, Commoratus est(?), although the presence of the question mark indicates that he felt his rendering of bt was not entirely appropriate" (pp. 302-303).

The list of the 4 WH numbers is also found on p. 78, the commentary on WH 214, and p. 630. The following remarks are in order.

a - The claim of those 2 coauthors of a book published in 1978 on the discovery of bt daughter simply proves that they do not care about other publications. In 1970, JaSN published the translation of CIS 1406 as By ʿAqr, daughter of Waqs (p. 69, note 91);

In 1971, JaSICA published JaS 125b: By Fataw, daughter of Nadluh (p. 82);

In 1971, Cx 167b was republished with the meaning of Sanim, daughter of Nann (cf. JaROx, p. 285);

In 1972, Saf WiTh 13 was republished with the meaning of To Hakk, daughter of ʾIltakk [belongs] the maid-servant (cf. JaRWiReAR, p. 524B).

b - The 2 coauthors' commentary on WH 3644 claims that "1943 is the same in content" (p. 504). But, even according to their reading, the 2 authors have different names, "ʿrdt" and "ʿbd" (p. 302). Note also that the word "content" does not mean formula only, but the whole of the text for both texts are listed under "ʿrd" on p. 594A, and none of the texts is listed under "ʿbd" on p. 591B.

c - The 2 authors seem to imply that the question mark after CIS's translation of CIS 2722 is some kind of confirmatur of their own interpretation. Such an attitude is too simplistic. For the end of CIS 2722 where bt does not exist, cf. JaSN, p. 28, note 3.

d - The personal substantive bt exists in WH 214, but in all the other texts listed above, bt is a verb (cf. below).

XI - Some Tham texts from the country of Ḥâʾil (Saudi Arabia) published by F.V. Winnett.

The well-known town of Ḥâʾil of Saudi Arabia, the coordinates of which are 27°33'N-41°42'E (cf. Gazetteer - Saudi Arabia, Washington, March 1978, p. 155B), lies about 280 km northwest of the capital city of Riyadh.

Most of the texts discussed below were published by F.V. Winnett in WiReAES, the section of which directly involved here is the epigraphical section on pp. 62-94 and pl. 2-13.

Beside pointing out that Ḥâʾil 1 "had already been published as JaT 3" (cf. my paper in Oriens Antiquus, 9 [1970], p. 126, and facsimile on fig. 2) on p. 4, JaMAR, VIII, republished Ḥâʾil 9 (p. 4, on Tap 27, where "4" must be corrected to "9"), 85a ,b (p. 9) and 111 (p. 5), and further states that "as a matter of fact, the whole paper ... [pp. 62-94 and also pp. 95-100] is yet another example of pure epigraphical fantasy" (p. 5). JaMAR, IX (p. 96) also republished Ḥâʾil 64. The present section of JaMAR, XIII, represents the 1st instalment of my systematic study of the Ḥâʾil inscriptions published by WiReAES on the basis of photographs whenever possible.

The content of several photographs of WiReAES is found on new pictures published by A.H. Masry in An Introduction to : Saudi Arbian Antiquities (Riyadh, 1935/1975; released in 1977), as indicated in the following schema:

Masry's book	WiReAES	texts involved
p. 119, lower half; in color	pl. 5, lower half	nos. 66-75.
pp. 122-123; in black and white	pl. 7, right center	nos. 96-104.
p. 124; in color	pl. 5, upper part, right section, diagonally + pl. 11, lower left corner	nos. 53-64
p. 125, upper half; in color	pl. 7, left center	nos. 137-139 nos. 79-83

The left two-thirds of the black-and-white photograph on pp. 122-123 (thus, less nos. 103, 104 and 104a) was also issued as a color poster (68 x 71 cm) by the Department of Antiquities and Museums of Riaydh the same year as An Introduction... The 1st 2 photographs listed above, and especially the poster, greatly help the study of the texts involved.

WiReAES's p. 64 introduces the publication of nos. 1-156 (pp. 64-81) by the place name "Malwīyah" (p. 64), which is wanting on the sketchy map of p. 54. But, Masry's book gives the name as "al-Nilihiya, 40 km. SE of Hail" in the caption of the 1st photograph listed above. Furthermore, "Malwīyah" is said to be "(near Ṭābah, at the foot of Jabal Salmā)" (p. 64). But, "Ṭābah" becomes "Ṭabah" on the same map, and the expression "at the foot" is so vague that it is impossible to know in what direction to look. According to the same map, "the foot of Jabal Salmā" closest to Ḥā'il is about 55 km from this city (instead of "40" of Masry's book). The coordinates of J. Salmā (سلمى) and of Ṭabah are, respectively, 27°07'N - 42°09'E and 27°02'N - 42°10'E (cf. Gazetteer..., pp. 291B and 322A). Nos 157-162 are listed under the name of "aṣ-Ṣanduq" (p. 81; cf. also p. 59 and note 32). But, the name appears as "SANDŪQ" on the map without any dot indicating the location. "Nos. 163-168" come from "AS-SIFN" (p. 82; cf. also p. 59 and note 34), which is found on the map as "SIFUN," and nos. 169-192 are cataloged under the name of "TWĀRIN" (pp. 83 and 60) which becomes "TWARIN" on the map. But, according to p. 60 and note 38, "nos. 162-192" (instead of "169-192") were found in the vicinity of Twārin; there would thus be no text from as-Sifn.

The edition of the texts is extremely poor but well in the line of the author's publications.

1 - The facsimiles are of a very poor quality and the letter forms are hardly acceptable.

2 - Too many texts remain unedited; viz. 27a-d, 82a, 104a, 122a-d, 155a, 156 a and b, 174a, 175a and b, 193a-c and 201a.

3 - The identity of the texts is mistreated in different ways:
  a - texts unduly considered as incomplete: nos. 5, 72, 126;
  b - text no. 97 does not exist;
  c - texts divided into 2 separate inscriptions: nos. 8+9, 17, 30+31, 119+120, 154+155 and 171+172;
  d - texts joined together
    (1) 2 texts: nos. 3 and 3a, 50 and 50a, 57 and 57a, 72 and 72a, 81 and 82, 100 and 100a, 113 and 113a and 164 and 164a;

    (2) 3 texts: nos. 190a-c;
    (3) 5 texts: nos. 139 and 139a-d.

4 - The deciphering of the texts is based on the author's bizarre but well-known palaeographical principles a few of which are listed below:
  a - misreading of letters: too numerous to be listed here due to the constant disregard of the letter forms;
  b - elimination of letters: nos. 125 and 176;
  c - reading of inexistent letters: nos. 165 and 167;
  d - utilization of letters inexistent on the facsimiles: nos. 53 and 73;
  e - double utilization of 1 letter in no. 113, and 3 letters in no. 154+155;
  f - utilization of a wasm: nos. 6, 24, 15, 50a, 62 and 113; an animal in no. 113, a part of an animal in no. 193; a man in nos. 79 and 182; a part of a long series of lines and dots in no. 184b as letters; and
  g - reading of 2 letters as a single one in no. 58.

5 - The interpretation of the inscriptions is the worst section of the editorial work.
  a - There is no translation of no. 96;
  b - when it does exist, its rationale does not seem to be anything but the result of a wild, fancy imagination and a lack of good common sense. Here follow 3 examples of what Winnett presents as the true product of his scientific labor.

No. 78 (p. 73): "Farting will attack a young man who returns to the table(??)." The brilliant commentary explains that "among the Arabs farting is regarded as one of the deadliest social sins." The translation makes no sense at all and the commentary does not help at all.

No. 80 (p. 73): "O DTN, I have a disease(?). By Hutaim for Tais (or a he-goat)." In other words, a human being engraved a message on the rock for the benefit of a ... "he-goat"!

No. 193 (p. 85): "By 'Aus, an animal, and the female camel watched [it]." The word "[it]" does not exist in the text, and the editor does not specify its meaning: is it the "animal" itself or the making of it? Whatever it may be, the translation belongs to a fairy tale.

  c - Abnormalities also characterize Winnett's translations, such as,
    (1) the subject of the text is an unnamed person; nos. 71, 74, 156, 165, 186 and 194;
    (2) a text begins with the expression "and by:" nos. 124 and 176. Winnett almost certainly got his formula from texts beginning as "And I [am]."
    (3) the perfect is sometimes translated as a present without any apparent reason and no explanation is given; nos. 4, 19, 20, 51, 61, 71, 79, 93, 108, 114, 121, 156, 164, 165, 166, 186, 188+187 and 196;
    (4) the present participle is rendered by a verb in the present; nos. 27, 58 and 84;
    (5) the conjunction w introducing the pericope which immediately follows the pedigree is not accounted for in the translation; e.g., nos. 5, 21, 23, 30+31, 50, etc.

Ḥā'il 3 (cf. WiReAES, p. 65 and pl. 2). Winnett joins together 2 distinct texts which are clearly separated from

each other. His doubtful "ʿm(r)" becomes certain on p. 92B. The wasm at the end of the text consists of a tall ʾ with a short horizontal bar in its center.

lʿzy wʿm rmd Wasm By Gazay. And he sought Rāmid. Wasm.

The author of the text could be identified with that of Ḥâʾil 121, and might have engraved this text after the action described in no. 121 had occurred. - ʿzy, as in the edition; cf. Ar jazā (i) "to pay, give, render as a satisfaction" (cf. LaAEL, p. 422A). - ʿm, e.g., Eut 485. - rmd, e.g., CIS 1489.

Ḥâʾil 3a (cf. WiReAES, l.c.): a short text below the beginning of the main text; cf. the introduction to Ḥâʾil 3.

lnʿt By Nawgat. - Cf., e.g., ng in Hu 209.

Ḥâʾil 4 (cf. WiReAES, p. 65 and pl. 2).

The text may be read as follows: qrt hn hdr lhmrʾt Qârit acted unfaithfully [while] being before Hamarʾat. - qrt, in Saf, e.g., Wi 331. - hn, Eut 697. - hdr i-, as in the edition, but correct "hdr" to "hdr" on p. 91A; cf. Ar hadara li, cf. Ar hadirahu "praesens ei fuit ... et quoque c.l" (cf. FrLAL, I, p. 392B). - hmrʾt, same reading as in the edition; cf. mrʾt in Eut 48. Winnett considers it as a noun but does not justify translating it as a plural, although it is listed as a singular on p. 93A.

Ḥâʾil 5 (cf. WiReAES, p. 65 and pl. 2).

Winnett reads the 10th letter as "w" because "the medial line of the w projects on both sides, giving to the letter the appearance of q;" thus, the reading of "tswq." Were his reasoning valid, he should have read the word as "tsww." But, what he wanted to find is the well-known verb tswq. Unfortunately, such a wish does not alter the fact that the last 2 letters are identical. Finally, Winnett considers the text as incomplete, "wtswq ..."although there is no hatching after the last letter.

The facsimile may be read as follows: lqn nmr wtsqq By Qinn. He became angry [here], and it was lightening wide and long. - qn, as in the edition; e.g., HaLi 19. - nmr, cf. Ar namira "to become angry" (cf. SaAAL, p. 1108B). - tsqq, cf. Ar saqqa, 5th form "said of lightning means it spread wide and long" (cf. LaAEL, p. 1576B).

Ḥâʾil 6 (cf. WiReAES, l.c.).

Winnett understands the wasm introducing the text as the letter "l." The last 2 letters read "ʿt" in the edition are gh.

The text may be read as follows: Wasm whb gh Wasm. Wahab was overthrown [here]. whb, e.g., JsaT 401. - gh, cf. Ar jâha (o) "to overthrow, overturn" (cf. SaAAL, p. 112B); here, in the passive voice.

Ḥâʾil 9+8 (cf. WiReAES, p. 65 and pl. 2 and 3).

ʿmn	2	stayed [here].
qtr	1	Qâtir

ʿmn, Hu 426.

Ḥâʾil 13 (cf. WiReAES, p. 66 and pl. 2).

Winnett reads the 2nd half of the text as "mrs Marrās." The word is a verb, he was energetic;" cf. Hu 405.

Ḥâʾil 14 (cf. WiReAES, l.c.).

If the facsimile is correct, the 2nd half of the text, nm ʾb may be

translated as calumniated ʾAb. - nm, e.g., JsaT 358.

Ḥâʾil 15 (cf. WiReAES, l.c.).

The facsimile is inaccurate. The text may be read as follows: ʿbrʾ kyf ʿAbraʾ was cut [here]. - ʿbrʾ, cf. ʿbrʾl in JsaT 433. There is the drawing of a camel above the beginning of the text. - kyf, cf. Ar kafa (i) "secuit, amputavit" (cf. FrLAL, IV, p. 74B).

Ḥâʾil 17 (cf. WiReAES, l.c.).

Winnett divides the line into 2 separate texts and reads them from left to right. The facsimile is inaccurate. The text may be read as follows: nbʾ lm ʿfl Nâbiʾ reprehended ʿÂfil. - nbʾ, Saf WiTh 83. - lm = lwm in Ḥâʾil 194 (cf. below). - ʿfl, cf. Liḥ ʿflh in Stiehl 39/1.

Ḥâʾil 18 (cf. WiReAES, l.c.).

The facsimile is particularly poor. The text may be read as follows: qsf rd frm hbb Qâsif went here and there, and ardently desired Habîb. - qsf, cf. Ar qasafa "to break, snap" (cf. SaAAL, p. 783B). - rd, e.g. JsaT 387. - frm, e.g., JsaT 528. - hbb, as in the edition; e.g., Dghty 9/2. - The drawing of a goat is located above the end of the text.

Ḥâʾil 19 (cf. WiReAES, l.c.).

The beginning of the facsimile is, here again, particularly poor. The text may be read as follows: Wasm hdnb wdd hdr Wasm. Hadânib loved Hâdir. - Wasm: 2 straight, almost vertical strokes; cf. Hu 100. - hdnb, cf. Ar danaba "infixit rem terrae" (cf. FrLAL, III, p. 29B). - hdr, Saf WH 2503.

Ḥâʾil 20 (cf. WiReAES, l.c.).

The initial letter of the 1st name is ʾ, and the name reads as ʾntn ʾAntan; Hu 147/2. - The initial letter of the verb wdd loved, is certain.

Ḥâʾil 21 (cf. WiReAES, p. 66 and pl. 2 and 3).

The final name is reads as "wʾl" by Winnett. But, the initial letter is d, not "w." The name reads as dʾl Daʾil; cf. dʾln in WiTa 37b/1.

Ḥâʾil 22 (cf. WiReAES, l.c.).

Winnett reads the 2nd name as "s(r)mt." But, the 2nd letter is f, although the curves are less accentuated than normal. The 3rd letter cannot be "m" because it is a baseless rectangle; it has to be a vertical b. The text may be read as sf bt Saff. He spent the night [here]. - sf, cf. the verb in JsaT 687. - bt, e.g., JaT 58.

Ḥâʾil 23 (cf. WiReAES, l.c.).

Winnet reads the text as follows: "flt wht' lbsth Fālit. He was heartbroken for her kiss." The commentary states that "the inscription seems to be an expression of grief by a bereaved husband." This short sentence vividly illustrates Winnett's way of working. Indeed, the text does not give the slightest clue as to whether -h refers to a man or a woman and also whether that person is a friend, a relative or the spouse of the author. Furthermore, the grammatical structure of the phrase would be very strange, and the editor's relating of htʾ to Ar htw is unacceptable.

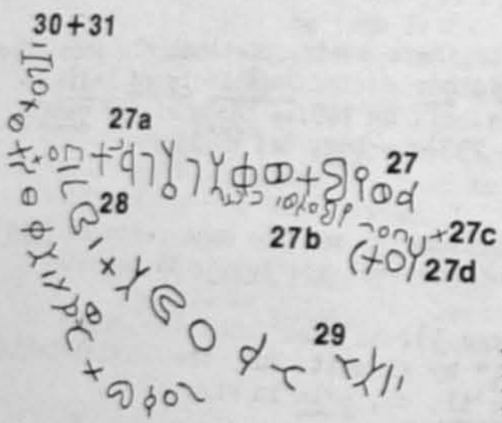
The text may be read as follows: fn twh tʾf bsth Fann hit Taʾawf, son of Sâtih,

with a rod. - fn, e.g., Hu 473. - twh, cf. Ar tâha (i) "percussit fuste o.a.p." (cf. FrLAL, I, p. 205B). - t'f, cf. Ar âfa (a), 5th form "to be late" (cf. SaAAL, p. 26A), anf 'f in Eut 202. - sth, cf. the verb in Hu 232b/1.

Ḫâ'il 24 (cf. WiReAES, l.c.).
The large sign after the text is a wasm, and the name is read as "krds" by Winnett. The text may be read as krn Wasm Karrân. Wasm. Cf., e.g., krt in JaT 32, and Saf krn in WiTh 81.

Ḫâ'il 25 (cf. WiReAES, l.c.).
Here again, Winnett mistook a wasm for the initial letter and, as usual, he reads I as "z" (cf. above, p. 135). The text may be read as follows: Wasm db hdl Wasm. Dubb was forsaken [here]. - db, e.g., Hu 489. - hdl, cf. Ar hadala "to leave, forsake, desert" (cf. LaAEL, p. 713C); here, in the passive voice.

Ḫâ'il 26 (cf. WiReAES, l.c.).
Winnett fails to mention the small wasm above the text, and reads h as "'." The text may be read as follows: Wasm wn dhr sn Wasm. Wann overcame Sinn. wn, e.g., Saf CIS 1312. - dhr, cf. Ar dahara "to overcome, gain the mastery of" (cf. SaAAL, p. 237A). - sn, e.g., Moritz 7.



Ḫâ'il 27 (cf. WiReAES, p. 67 and pl. 2 and 3).
Winnett reads the text as follows: "dwy mtwq 'l sldt DWY yearns for SLDT." Correct "S" to "Ṣ." This translation immediately suggests the following objection: how can a participle be translated as a verb in the present tense? The commentary states that "mtwq must be either a contracted form of mutatawwiq, the ptcp. of taqa, V, 'to yearn,' or an error for mtšwq, most probably the latter, see 58." But, how could a contraction eliminate either t or š? It is always with the same ease that the engraver is charged with "an error." Yet, none of those 2 unfounded hypotheses is demanded by phrasaeology. The text may be read as follows: dwym twq 'l sldt Duwaym longed for Ṣaldat. dwym, cf., e.g., bdwmt in JsaT 337. Note that HaAIC refers to the same text in 2 different readings, viz. "bdwmt" (p. 98) and "dwmt" (p. 245). - twq, cf. Ar tâqa (o) 'ilâ "to yearn towards, long for, desire" (cf. LaAEL, p. 323A).

Ḫâ'il 27a (cf. WiReAES, l.c.): a short text to the left of no. 127 referred to by Winnett in his commentary on no. 28 as follows: "some small letters at the beginning the inscription belong to another inscription which has been largely obliterated by the engraving of 27." The relative phrase of the preceding quotation is erroneous because of these reasons. The text is in much smaller letters than no. 27 but there is no trace at all of remains of small letters in the tracing of the last letters of no. 27. There is, however, a small l above the space between d and t of sldt of no. 27, which belongs to no. 27a. The text may be read as follows: lb'ṭ By Bay'at. - Cf., e.g., Saf CIS 5279.

Ḫâ'il 27b (cf. WiReAES, pl. 3): not even mentioned by Winnett; immediately below mtwq' of no. 27; in small letters. The text may be read as follows: ym'k wnb rzl Yuma'ak reprimanded Rizzil. - ym'k, cf., e.g., hm'k in Hu 405/5. - wnb, cf. Ar wanaba, 2nd form "to reprimand, scold" (cf. SaAAL, p. 1239B). - rzl, cf. Saf rz in CIS 1101.

Ḫâ'il 27c (cf. WiReAES, l.c.): not mentioned by Winnett; below and slightly to the right of the beginning of no. 27 and to the right of no. 27b. tb'r Tab'ar; yb'r in OR 4. The name was engraved after no. 27 for the top of the initial letter of no. 27d separates the 1st 2 letter of this text.

Ḫâ'il 27d (cf. WiReAES, l.c.): not mentioned by Winnett; immediately below the preceding text. h'tr Ha'âtir. - Cf., e.g., 'tyr in Hu 324 (cf. below).

Ḫâ'il 28 (cf. WiReAES, p. 67 and pl. 2 and 3).
Winnett reads the whole line of the text as follows: "lrmnt bn Jds By Rummânat, the mother of Jâdis." The 1st and 4th letters are identical, nj yet, the editor reads them differently, viz. as "l" (to have a lâm auctoris) and "n." Why was Winnett not consistent by reading the 1st name as rmlt? Furthermore, the 2nd letter is a well-known form of l? Finally, Winnett does not explain why he reads the next to the last letter as "d" of his "Jds" although his facsimile shows the letter as a very clear q.
The text may be read as follows: nl mnt 'mg ds Manât made a present to 'Âmiq [who] was hidden [here]. - nl, cf. Ar nala (o), 2nd form "to make a present to" (cf. SaAAL, p. 1122B). - mnt, e.g., JaT 16/1. - 'mg, cf. Ar 'amaja "vehementior gressu incessit" (cf. FrLAL, I, p. 58A). - ds, cf. ClSN 3a; here, in the passive voice.

Ḫâ'il 29 (cf. WiReAES, l.c.).
Winnett reads the name as "skrn." But, it is impossible to read the 1st and 3rd letters of his facsimile as he does. In fact, the letters are clear and read as s'ln Sa'lân. Cf., e.g., Saf s'l in Wi 516.

Ḫâ'il 30+31 (cf. WiReAES, l.c.).
The photograph does not show the initial letter and most of the 2nd one. Winnett divides the long line into 2 separate texts. His facsimile does not show the initial letter n, which is incorporated in his transliteration as "l." Here again (cf. above, p. 135), Winnett confuses I and T by giving the former the value of the latter, "z." Instead of a dot in "g" of his "zlgt," there is a very thin aslant stroke the width of which is less than half of that of the ordinary tracing of all letters. The 2 letters "l (s)" of his pericope "wtšwq 'l (s)d" actually are nh; they are clear on the facsimile. n is a short, straight line of 2.1 mm of length, contrasting with the hooked l with 4.1 mm. The "b" of his "bt" is ' even on the facsimile. The "l" and "b" of his "l'qb" (no. 31) are, respectively, š and m.
The text may be read as follows: ndl 'ṭ wtšwq 'nhd w'tm q'š Nadîl was annoyed and 'Anhad was filled with longing and had sex with Qa'ṣ. - ndl, cf. ndlt in Hu 257b. - 'ṭ, cf. the active voice in Hu 491. - 'nhd, cf., e.g., nhdd in Eut 596. - 'tm, e.g., Ḫâ'il 85a. - q'ṣ, cf. Saf, e.g., the gentilic q'ṣy in CIS 4439.

Ḫâ'il 32 (cf. WiReAES, p. 67 and pl. 2).

The end of the text is read by Winnett as "ᶜll," but the facsimile shows one l only. He, further, gratuitously considers the name "ᶜll" as a qtyl derivation, viz. "ᶜUlail" (cf. JaROx, p. 280). The name is nl Nayl; e.g., WiTh 71.

Ḥâᵓil 38 (cf. WiReAES, p. 68 and pl. 2 and 3).

Winnett reads the text as follows: "ᵓt(n) (ṣ)dq ht(d) The female donkey of (Ṣ)udaiq HT(D)."

For the erroneous formula adopted here by Winnett, viz. the absence of bn between 2 personal names, cf. above, p. 150. Furthermore, the 3rd letter is l and cannot be read as "n" even to find the mention of a "female donkey." The last letter, d, is complete on the stone. The commentary states that "the name HTD is new and the root unknown in Arabic." What about Ar tayd "lenitas, benignitas" (cf. FrLAL, I, p. 205B)?

The text may be read as follows: ᵓtl ṣdq htd ᵓAtwal associated with Hatayd as a friend. - ᵓtl, cf. Saf tl in WH 458a. - ṣdq, Eut 164. - htl, cf. tdd in Eut 92.

Ḥâᵓil 50 (cf. WiReAES, p. 70 and pl. 4 and 5).

Winnett joins together 2 separate texts, the vertical one on the left and the other written in a circle which includes a wasm in the form of 2 parallel curves with a short stroke at, and perpendicular to, each end. This wasm is integrated as his final "m" in the editor's reading. He really did not have to do it: he could have read the end of his text as nᶜ he was troubled, as in JaT 20c. The addition of the circular text to the end of the main one is also disproved by the direction of its 1st 2 letters. The position of the last letter of the main text, q, viz. between the bottom of the main text and the circular one, does not prove that the 2 texts are connected to each other because it can be readily seen on the photograph of pl. 5 that the engraver could not have placed the letter anywhere else since there is no room below the next to the last letter. The main text which is correctly deciphered by Winnett, viz. llds wtswq, may be translated as follows: By Ladîs. And he was filled with longing. - lds, Saf Ox 146. - tswq, e.g., Hu 683.

Ḥâᵓil 50a (cf. WiReAES, l.c.): to the right of the bottom of no. 50; the last 8 letters of Winnett's no. 50.

lmgl ᵓwasmᶜn By Magl. He was - Wasm - helped [here]. - mgl, the g is read as "ᶜ" by Winnett; Hu 52. - ᵓᶜn, Hu 2; here, in the passive voice.

Ḥâᵓil 51 (cf. WiReAES, l.c.).

Winnett reads the text as follows: "bdtn yᶜtk š(m)z wdd By DTN loathing attacks a lover." This is another examples of F.V. Winnett's cryptic, meaningless translations (cf. above, p. 153). The letters "(m)z wd" of Winnett's transliteration represent wtwq of the facsimile!; in fact, they are bbhw!!!

The text may be read as follows: bdtn yᶜtk šbb hwd By Dattan! Yaᶜtik became a youth [while] gone away. - yᶜtk, also in nos. 57a and 78; cf. ᶜtk in Liḥ JaL 66b, and Saf, e.g., JaS 20; cf. Ar ᶜataka "iteravit impetum in pugna" (cf. FrLAL, III, p. 104B). - šbb = šb in JsaT 34. - ḥwd, cf. Ar ḥâda (i) "to go away, far away" (cf. LaAEL, p. 684B).

Ḥâᵓil 52 (cf. WiReAES, l.c.).

Winnett reads the vertical text from bottom to top, which is rare, because the bottom letter n misread as "l" is taken as the lam auctoris. Furthermore, he gives the same value, š, to 2 different letters, nos. 3 and 4, respectively.

The text may be read as follows: hkl šyᶜn Šayᶜân was fatigued. - hkl = ᵓkll of Ḥâᵓil 190a; cf. Ar kalla, 4th form "to fatigue, harass, exhaust" (cf. GaAAL, p. 875B); here, in the passive voice. Cf. the 1st form kl (Hu 222) = kll (JsaT 614). - šyᶜn is well known in South-Arabian.

Ḥâᵓil 53 (cf. WiReAES, l.c.).

Winnett reads the text as follows: "hmᵓn lᵓᶜšb hbbyn (or hbbly) The provisions belong to ᵓᶜŠB the BBYN (or the Babylonian)." It is impossible to read "g" after ᶜ, and the "y" of his transliteration does not exist on the facsimile. Note also the facility with which Winnett corrects "n" to "(ly)" as if it was a matter of free choice!

The text may be read as follows: hmᵓ nl ᵓᶜz bhbsl Hâmiᵓ made a present to ᵓAᶜazz, son of Habasil. - hmᵓ, Hu 536. - ᵓᶜz, cf. Saf ᵓᶜzz in Wi 444. - hbsl, cf. bsl, e.g., Ḥaᵓil 2.

Ḥâᵓil 55 (cf. WiReAES, l.c.).

The text is read by Winnett as follows: "bdtn ᵓn wwdd By DTN (come) gentleness and love." It may be read as follows: bdtn ᵓnw wdd By Dattan. ᵓnw was in love. - ᵓnw, cf. Ar ᵓinw "tempus, hora noctis, media nox vel pars circa medium noctis" (cf. FrLAL, I, p. 66B).

Ḥâᵓil 57 (cf. WiReAES, l.c.).

Winnett reads the text as follows: "yᶜtk ldlf mḥbb mᶜtm ... By DLF, the lover of MᵓTM." For the 1st word, cf. no. 57a. The author of the text is also the engraver of no. 58. Correct the "ᶜ" of "mᶜtm" to ᵓ. The wasm at the end of the text is not mentioned by Winnett.

The text may be read as follows: ldlfm ḥbb mᵓtm Wasm By Dalfum. He was in love with Maᵓtam. Wasm.

Ḥâᵓil 57a (cf. WiReAES, l.c.).

The 4 letters "yᶜtk" are the 1st ones of Winnett's no. 57 where they remain untranslated: "..." They are interpreted as "v.imperf." on p. 92A, under "ᶜtk." Furthermore, the commentary states that "yᶜtk belongs to another inscription which is largely illegible." If true, why to join these 4 letters to no. 57 to which they do not belong, and why not to indicate by a hatching the location of the part "largely illegible"? The truth of the matter is that all those "largely illegible" letters do not exist: there is not a single trace of letters to the left of that isolated personal name.

yᶜtk Yaᶜtik.

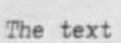
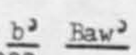
Ḥâᵓil 58 (cf. WiReAES, p. 71 and pl. 4 and 5).

Winnett reads the text as follows: "ldlf mtšwq ᵓl ḥkt By DLF who longs for HRT." The participle, which, surprisingly enough, is translated as a verb in the present tense (cf. also above, p. 156, no. 27) in a relative phrase, is not listed under šwq (p. 92A). It is not at all necessary to read here mtšwq which remains unattested so far for the letter m may belong to the initial personal name. The last name, ḥst, is given as "ḥkt" in the edition of the text (cf. also p. 91A); the letter "s" is so clear that Winnett should have explained his reading of the letter as "k;" at the very least he should have pointed it out. In fact, however, the space between ḥ and t is occupied by ... 2 dots; thus, 2 n's.

The text may be read as follows: ldlfm tswq ᵓl ḥnnt By Dalfum. He longed for Ḥannat. - ḥnnt, e.g., Saf WiTh 78. The 2 texts, nos. 57 and 58, are so close to

each other locally and so similar palaeographically that both must have been engraved by a single person, Dalfum (cf. the commentary on no. 57).

Ḥâ'il 59 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "'c'rb' cArb (cArīb)." The commentary states that "the 'alif's on either side of the name are probably intended merely as a frame for the inscription. See the somewhat similar sign at the beginning and end of 67, and the Liḥyanite inscriptions JS 284 and 297." The 2 "signs" are ; but, what Winnett calls "the somewhat similar sign" in the 3 texts mentioned by him is given here for comparison:

 in no. 67; in JsaL 284; and  in JsaL 297 = JaL 103b.

The text may be read as follows: 'c'r b' Baw' wandered [here]. - 'c'r, 4th form of c'r = c'yr, Moritz. - b', e.g., Hu 222.

Ḥâ'il 60 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "ltlfq wwgm By TLFQ. He grieved." In his commentary on "tlfq," he refers to Ar "talfīq, 'invention, fabrication'." The Ar word is talfīqat. The letters nos. 6 and 7, read as "ww," are dh. The text may be read as follows: ltlf qd hgm By Talif. He bartered commodities with Hagum. - tlf, cf. tlft in Hu 521. - qd, cf. Ar qadda, 3rd form "to barter, or exchange commodities with someone" (cf. LaAEL, p. 2578C). - hgm, cf. Liḥ JaL 33p/2. HaAIC's reference of "hlmwn or hjmwn or tlmwn?" in JsaT 61 (p. 937A) is erroneous.

Ḥâ'il 61 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "wqfn wdd yj'c't Waqfān loves YJ'C'T." The reading of "wqfn" is inexplicable for the 2nd letter is d on the facsimile. Why did Winnett not read wdfn? It is difficult to understand what happened. Furthermore, the 1st 2 letters are dy.
The text may be read as follows: dyfn wdd yg'c't Dayfân was in love with Yaggac'at. - dyfn, cf. the verb df in Hu 152b. - wdd and yg'c't as in the edition. Note that Winnett's commentary concerns "YGT;" thus the letter ' is eliminated. He also states that "YJ occurs in JaT 4." This text does not exist; the only name of JaT4a beginning with y is yg'b (cf. Oriens Antiquus, 9 [1970], pp. 126 and 138). For yg'c't, cf. Ar wajja "celer fuit, festinavit" (cf. FrLAL, IV, p.436A).

Ḥâ'il 62 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "lsfl wtšwq lf'l 'z By SFL. He longed for Fa'l 'Z."
There are 3 objections against the preceding reading. (a) The 2 initial letters of the reading are a wasm. (b) The "l" introducing "f'l" is erroneous. This letter not only has about half the height of l of "f'l" but also is a straight line contrasting with the wide bent of the upper extremity of l of both sfl and "f'l." (c) The last 2 letters of Winnett's reading are a wasm composed of 2 elements.
The text may be read as follows: Wasm flwt šwq nf'l Wasm Wasm. Filwat made Nawf'il to be filled with longing. Wasm. - flwt, HaLi 346. - šwq = šq in JsaT 51; cf. Ar šaqa (o) "to make to desire, long for" (cf. SaAAL, p. 429B); cf. the passive voice in Cadès 2, and the personal noun šq in Cadès 4.

Ḥâ'il 63 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "bnhy ri 'wl lwdd By NHY (comes) the convulsion of lamenting for a loved one." Letters nos. 6-11 are misreadings. The text may be read as follows: bnhy km bwd wdd By Nahlī Bawid cohabited with Waddâd. - km, HaLi 254. - bwd, cf. Ar bada (o) "iniquus, infestum contra homines fuit" (cf. FrLAL, I, p. 171A). - wdd, e.g., Ḥâ'il 85a.

Ḥâ'il 65 (cf. WiReAES, p. 71 and pl. 5 and 6).
Winnett reads the text as follows: "bdtn / tmdh / wdyy By DTN is the glory of my palm-shoots (or my valley)." Correct "dtn" to "dtn." The 2nd letter of the 3rd section is r instead of "d;" the width of the long stroke in the right extremity of the letter is twice as long as that of the curved line.
The text may be read as follows: bdtn/tmdh/wryy By Dattān! Glory and satiety! For the 1st 2 sections, cf. the edition. - ryy, cf. Ar riy "satiety, the having drunk enough" (cf. SaAAL, p. 311A).

Ḥâ'il 66 (cf. WiReAES, p. 72 and pl. 5 and 6).
Winnett reads the text as follows: "bdtn / qrsn / wmi'ṯ By DTN (comes) our bread and pasture." Note the singular of "comes."
The text may be translated as follows: By Dattān! Two bitings and foragers! qrsn, dual of qrs, cf. Ar qarasa "to bite (of a flea, gnat, and a serpent)" (cf. LaAEL, p. 2514A). - mg'ṯ, cf. Ar nuj'at "the seeking after herbage" and muntaja' "a place where herbage is sought" (cf. LaEL, p. 3028B) and qawm nâji'at "patulatum vadentes homines" (cf. FrLAL, IV, p. 245B). Winnett's translation of the pericope of CIS 3235 adopts almost word for word my rendering which reads as follows: "he has pastured in the grazing-ground on grass the goats" (cf. JaGUR, p. 22). Winnett's rendering is "he pastured the goats in the grazing area on baql."

Ḥâ'il 67 (cf. WiReAES, l.c.).
The name between 2 wasms is read as "hny" by Winnett, but the 2nd letter is a straight line as high as the other letters. The name is hly Halawy. Cf. ,e.g., yly in JsaT 630.

Ḥâ'il 68 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "bnhy str / wġ(y)t By NHY (come) protection and help." He fails to point out that the text is engraved inside a cartouche. He also states that "the stroke after str must be a word-divider." The photograph clearly show that the sign after str is not at all the short straight stroke drawn on the facsimile but a long undulated n. Winnett also affirms that "the writer seems to have written ġtt ... and then attempted to correct it to ġyt." There is no strace whtsoever on the photograph suggesting that the 1st t was retouched.
The text may be read as follows: bnhy st rnw ġtt By Nahî! Satt looked continually at Ġatat. - st, e.g., JsaT 240. - rnw, cf. Ar rana (o) "to look continually at something" (cf. LaAEL, p. 1167A-B). - ġtt, cf. Ar gatta "to be, become, lean or meagre" (cf. LaAEL, p. 2229B).

Ḥâ'il 69 (cf. WiReAES, l.c.).
Here again, Winnett fails to refer to the cartouche. The text, which is correctly read by the editor, bnhy hsd wdd, may be translated as follows: By Nahî! Ḥâsid was in love. - hsd, cf. Šaf, e.g., JaS 11 and Liḥ JaL 44k.

Ḫâ'il 70 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "bḥ ᶜm ᶜAmm's penis," and the commentary affirms that "the drawing which follows the inscription seems to depict this part of ᶜAmm's anatomy." The drawing is a wasm in the form of m.
The text may be read as follows: bḥ ᶜm Wasm ᶜAmm appeared publicly. Wasm. - bḥ, JsaT 122. - ᶜm, JaT 7a/2.

Ḫâ'il 71 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "wd ' s ' wd ft(n) The lover of ᶜAmm is a most loving seducer (?)." But, his letters "f" and "(n)" are n and ḥ, respectively.
The text may be read as follows: wd' s' wdn th Wâdi' mistreated Wadîn [who] went astray. - wd', cf. the verb, e.g., in JsaT 358, and wd't in HaLi 182. - s', e.g., JsaT 279a. - wdn, e.g., WH 2949a. - th, cf. Saf CIS 3022.

Ḫâ'il 72 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "lsnn wt... By Sinān. And he..." The commentary notes that "the letters sq which follow wt, after an interval, may represent an attempt on someone's part to complete the inscription." These 2 letters do not belong to the text, and Winnett's reading of them is erroneous; cf. no. 72a.
The text may be read as follows: lsn nwt By Sinn. He was very weak. - nwt, cf. nt, e.g., in WiTa 27. Note also that, contrary to his practice, Winnett translates the conjunction w.

Ḫâ'il 72a (cf. WiReAES, l.c.).
Cf. above, the commentary on no. 72. The photograph makes it very clear that the 2 letters of this text are not in the axis of no. 72. That Winnett even thought of connecting these letters with no. 72 was already contradicted by his own description of them as "an attempt on someone's part to complete the inscription." That "someone" is not the engraved himself; thus, the letters cannot be ascribed to him.
→ ly Lawy. - E.g., Hu 684.

Ḫâ'il 73 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "lbrw. By BRW....." Note the obvious discrepancy between the unique dot after "w" and the 7 dots after "W."
The 3rd sign from the right is missing on the facsimile, and it is impossible to decide whether the text is dextrograde (as no. 72) or senestrograde (e.g., no. 67) because the bent of the 1st l at the right end is directed to the left, but the 3rd letter is opened to the right. Although the chance of the initial letter being a wasm is remote, there are too many possibilities of interpreting the text and all the more so because the exact number of missing letters remains unknown. The present text as it stands can only be utilized for palaeographical purpose.

Ḫâ'il 74 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "mq He fertilized
wns(ḥ)... and watered thoroughly..."
It is not possible to read "q" on the photograph, and "s(ḥ)" is tk.
The text may be read as follows: m'n 2 sustained
wn tkl 1 (right) Wann Tâkil.

n', cf. Ar ma'anna "to sustain, maintain" (cf. LaAEL, p. 3016B). - tkl, cf. tk(i)t in Saf CIS 2524.

Ḫâ'il 77 (cf. WiReAES, p. 73 and pl. 5 and 6).
Winnett reads the text as follows: "bdtn ᶜr' wzb By DTN (come) brrm and wolf." - He eliminates the wasm at the end of the text, which is composed of 2 aslant strokes ; no mention of it is to be found in the commentary. Furthermore, he misreads t as "z," and explains his translation of "zb" by referring to "Ar. dîb, di'b, 'wolf'." His interpretation is based on his confusion of T and I (cf. above, p. 135), and "dîb" is a question of pronunciation, not of orthography. Moreover, he gives 2 different values to letters nos. 6 and 11 which have the same palaeographical form, viz. 3 short strokes making 2 right angles.
The text may be read as follows: bdtn ᶜrg 'wtr Wasm By Dattan! 'Awtar remained [here]. Wasm. - ᶜrg, cf. Ar ᶜaraja, 2nd form "to remain, stay, abide, or dwell" (cf. LaAEL, p. 1996A); cf. the 4th form hᶜrg in JsaT 568. - 'wtr, cf. Ar watar "a want" (cf. LaAEL, p. 2950C); cf. Saf wtrn in WH 1623.

Ḫâ'il 78 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "drt yᶜtk šb f(y) lmdt Parting will attack a young man who returns to the table (??)." Note the intrusion of the relative pronoun "who" which does not exist in the text, and especially the aberrant etymology of his "f(y):" it "may be Ar. fā'a, 'to return.'" Furthermore, his "(y)" is an unjustified correction of the letter l. Finally, who can fathom the meaning of Winnett's translation?
The text may be read as follows: drt yᶜtk šb fll mdt Ya'tik farted [here]. Having become a youth, he defeated Maddat. - drt: Winnett writes "drt" in both his transliteration and his "word list" (p. 92A); cf. Liḥ JaL 138, but especially in Saf, e.g., WiTh 41 = 42. - yᶜtk šb, cf. yᶜtk šbb in no. 51. - fll, cf. Ar falla "to overthrow, defeat, rout" (cf. SaAAL, p. 718). - mdt, Hu 499.

Ḫâ'il 79 (cf. WiReAES, p. 73 and pl. 6 and 7).
Winnett reads the text as follows: "ᶜl dh DH is ill." But, his last letter is the drawing of a man holding his arms outstretched with the forearms upward. The name is ᶜld ᶜAlid. - Cf. Saf, e.g., in CIS 4058; ᶜldd in JsaT 697; and Liḥ ᶜldt in JaL 174/1.

Ḫâ'il 80 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "hdtn ly dh' lhtm lts O DTN, I have a disease (?). By Hutaim for Tais (or a he-goat)." The 8th letter is ḥ, not "h."
The text may be read as follows: hdtn lydh 'lhtm lts O Dattân! May 'Ilhâtim render Iltays submissive! - hdtn, e.g., Hu 235. - ydh, cf. Ar dâha (o), 2nd form "to render (a man) submissive" (cf. LaAEL, p. 929B). The same imprecatory formula is also found in JsaT 255. - 'lhtm, cf. Saf htm, e.g., in Ox 179. - lts, cf. ts, e.g., in Eut 249c.

Ḫâ'il 81 (cf. WiReAES, l.c.).
Winnett joins nos. 81 and 82 together in a single text, although the letters of the 1st half of no. 82 are higher than all those of no. 81 and, instead of reading the 2 lines as a boustrophedon, as he should have done, he reads them both from right to left.
The text may be read as follows:

hdtn.bkm O Dattân! Bakîm.

81 bkm, same reading of the letters as in the edition; cf. Ar bakîm "dumb" (cf. LaAEL, p. 241C) and Saf ʾbkm in CIS 1553.

82 Ḫâʾil 82 (cf. WiReAES, l.c.).
Cf. the preliminary note to no. 81. The text may be read as follows: ʾnᶜ hwʾ rm ʾAnawᶜ flattered Râm. - Same reading of the letters as in the edition. - ʾnᶜ, cf. nᶜ, e.g., in Hu 100. - hwʾ, cf. Ar hâʾa (o), 3rd form "blanditus fuit" (cf. FrLAL, IV, p. 415B). - rm, e.g., Hu 546.

82a Ḫâʾil 82a (cf. WiReAES, pl. 6 and 7).
Although drawn on the facsimile, this name is not mentioned in the edition of the texts (p. 73). The tracing of the initial letter remains incomplete on the facsimile where the lower half of the letter only is to be seen. nʾt Nâʾit. - Cf. Ar naʾata "gemuit" (cf. FrLAL, IV, p. 226A), and nʾtʾl in But 534.

Ḫâʾil 84 (cf. WiReAES, p. 73 and pl. 6 and 7).
Winnett reads the text as follows: "šnʾ nʾḥ An enemy (or ŠNʾ) is lamenting." But, the initial letter is the lâm auctoris. The text reads as follows: lnʾnʾḥ By Naʾnaʾah. - This is the 1st case of the qtqtl nominal derivation, which is attested in Saf, e.g., bnbnt in CIS 3470; cf. nʾḥ in Hu 56c.

Ḫâʾil 93 (cf. WiReAES, p. 75 and pl. 6).
Winnett reads the text as follows: "lḥyn ʾḥrd ḥmjt wšnʾ ḥddt This refuge belongs to Ḥayan ʾAḥrad. He hates a coward (or thunder)." He refers mgt to Ar "manjâh, 'haven, refuge,' here, with assimilated n (cf. njᶜt for mnjᶜt in 66), viz. from "njw." Note that Winnett switches the translations of the 2 Ar words which follow each other in HaAF, p. 754A, viz.
"manjâh Shelter, place of refuge,"
manjat Means of salvation."
For manjat, cf. also, e.g., FrLAL (IV, p. 248B): "effugium," and LaAEL (p.3029A) "A cause, or means, of safety."
The text given above may be translated as follows: By Ḥâyin. He removed the old she-camel and hated decrepitude. - ḥyn, cf. Saf, e.g., in CIS 97, and Liḥ JsaL 278. - ʾḥrd, cf. the 1st form, e.g., in Hu 350, and Ar ḥarada, 4th form "to separate, set apart, remove" (cf. LaAEL, p. 544B). - mgt, cf. Ar mâjjat "an old and slavering (she-camel)" (cf. LaAEL, p. 2689C). - ḥddt, cf. Ar ḥadda "multum decrepitus fuit (homo)" (cf. FrLAL, IV, p. 373B).

Ḫâʾil 94 (cf. WiReAES, p. 75 and pl. 5 and 6).
The personal name, read "ᶜmr" by Winnett, is ᶜml ᶜÂmil; e.g., JaT 50.

Ḫâʾil 96 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "sl dr ʾr ḥdr" without suggesting any translation which is replaced by a simple question mark. The 4th section alone is listed in the word list as "ḥdr" (p. 91A). But the place of the word in the lists indicates that "ḥdr" is a misprint for "ḥdr."
The text may be read as follows: snd bʾb ḥdr Sânid, son of ʾAb, was present [here]. - snd, cf. Saf snwd in CIS 3914.

Ḫâʾil 97 (cf. WiReAES, l.c.).
The text, which Winnett reads as "lsn By SN," does not exist; cf., e.g., the large photograph in A.H. Masry's book.

Ḫâʾil 100 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "
(2) nᶜ ly By NHY (come) harshness (?) and meek-
(1) bnhy qswt wh ness to me."
Winnett does not explain why he switches the translation of the 2 lines. His letters nos. 5, 11 and 14 are misreadings for y, l and h. Furthermore, the 2 lines do not belong to the same text. In l.1, the w's and the upper section of the y's are square; the ᶜ of l. 2 is well rounded.
The text may be read as follows: bnhy ysw twh By Nahl; Tawahh is becoming strong. ysw, cf. Ar sawiya "to become strong" (cf. SaAAL, p. 466B). - twh, cf. the verb in Ḫâʾil 23 (cf. above, pp. 155-156).

Ḫâʾil 100a (cf. WiReAES, l.c.).
This is Winnett's no. 100/2. - The 2 l's are written from right to left.
ylᶜl Yalaᶜil. - Cf. wlᶜ, a verb in Ḫâʾil 154+155 (cf. below).

Ḫâʾil 101 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "lšbyl ŠBY" with a waam in the form of l at both ends. But, the 2nd and 4th letters are n and ḥ, respectively.
The text may be read as follows: ln bhl Bâhil was treated gently. - ln, cf. Saf CIS 3564; here, in the passive voice. - bhl, cf. Liḥ JaL 109b/1 and Saf, e.g., LP 1300.

Ḫâʾil 102 (cf. WiReAES, p. 76 and pl. 5 and 6).
The 2nd and last name is read "ᶜ(l)t" by Winnett. But, the central letter is k, contrary to the facsimile; thus, ᶜkt ᶜAkkat; cf. Liḥ JaL 148b/2 and Saf WH 2196.

Ḫâʾil 103 (cf. WiReAES, l.c.).
The 2nd half of the text, kll (as in the edition), may be translated as he was tired; cf. JsaT 614.

Ḫâʾil 104 (cf. WiReAES, l.c.).
The text may be read as follows:
bhmt 3 son of Hamît,
ʾhwy 2 ʾAhway,
hʾlt bk 1 O ʾIlah! cohabited with a woman.
Same reading of the letters as in the edition which does not explain why the order of ll. 1 and 3 was inverted. - bk, e.g., Hu 158. - ʾhwy, cf. ʾhw in JsaT 555. - hmt, e.g., Saf Wi 922. - For a similar disposition of the text, cf. no.122.

Ḫâʾil 104a (cf. WiReAES, pl. 7).
The name, composed of 3 letters which form a monogram, is located above and to the right of the number "104" on WiReAES's plate; no mention of it is made by Winnett in his commentary on Ḫâʾil 104 or on his facsimile on pl. 6. fsl Fasl; e.g., Ramm 31.

Ḫâʾil 108 (cf. WiReAES, p. 76 and pl. 6).

The text is read by Winnett as follows: "mnhš̌ šwht ŠHWT is torn to pieces (or distressed)." This interpretation is unacceptable for a participe in not a verb in the present tense.
The text may be read as follows: mn hšš wht Hašâš brought food to Wahbat. mn, e.g., But 381. - hšš, cf. hš, e.g., Hu 213, he verb hšs in Eut 45/2, and Ar hasaš "ludens, hilaris, comis, humanus" (cf. FrLAL, IV, p. 392B). - wht, e.g., wh in JaT 39c.

Ḥâ'il 110 (cf. WiReAES, p. 76 and pl. 6 and 7).
Winnett reads the text as follows: "htt tš[w]g ḫbt Habbat." He states that "tšg seems to be an error for tswg." This affirmation is unjustified because it is gratuitous.
The text may be read as follows: htttšq ḫbt Ḥattat made Ḥubbat to be filled with longing. - šq = šwq in Ḥâ'il 62 (cf. above, p. 160). - ḫbt, masculine, e.g. in JsaT 649, and feminine in Hu 154.

Ḥâ'il 113 (cf. WiReAES, p. 77 and pl. 8 and 9).
Winnett reads the text as follows: "l'rdt bn t.. wwjm ʿl w(d)d'l By 'RDT b. T... He mourned for w(d)d'l."
On p. 90A, the references to "'rdt" and "'rʿt" must be reversed; the text is not listed under "ʿl prepos." (p. 92B); and the name "t.." has no entry on p. 92A. - Winnett apparently bases his reading of the text upon the printed photograph which cut off the bottom of the text, viz. the lower half of both ṯ (3 horizontal strokes and one transversal) and f. This cropped section is clear on the photograph. Winnett uses the same letter d twice, once in his "'rdt" and the 2nd time as "(d)" of his last name. He takes as his letters "ʿlw" a wasm in the form of w, the drawing of an animal, and another wasm similar to the 1st. Finally, the 1st 3 letters of the preceding name actually are an isolated name the 1st letter of which is g, not "l."
The text may be read as follows: l'ddt bn tlf wwgm Wasm.Animal.Wasm By 'Adâdat, son of Talaf. And he mourned [here]. Wasm. Animal. Wasm. - 'ddt, cf. 'dd in JsaT 365 (for the 1st half of the text, cf. JaTS, p. 76, note 40). - tlf, cf. Saf tlft in CIS 5129, and Ar talaf "gift, present" (cf. SaAAL, p. 507A). - wgm, as in the edition, cf. Tham CIS 3451/1-2.

Ḥâ'il 113a: to the left of the preceding text; the 1st section of Winnett's decipherment of Ḥâ'il 113.
→ g'b Ga'ib. - Cf. Ar ga'aba "to eat, drink" (cf. SaAAL, p. 736B).

Ḥâ'il 114 (cf. WiReAES, p. 77 and pl. 8 and 9).
The letter read as "w" by Winnett is d. The text may be read as follows: ht'l ddd ḫld Hata'al overcame Ḥâlid [here]. - ht'l, cf. Saf t'l, e.g., in JaS 21. - ddd, e.g., Hu 375a. - ḫld = ḫlt, e.g., in Hu 238b/1.

Ḥâ'il 115 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "ly'(1)y By Ya'(1)ay." No explanation is given for the use of the parentheses, although the letter is clearly engraved. The only reason is that Winnett prefers to find a well-known name rather than to read what the engraver wrote.
The text is ly'ny By Ya'nay. - For 'ny, cf. Qarina and Saf WH 3105.

Ḥâ'il 116 (cf. WiReAES, l.c.).
Here again, Winnett indulges in his misreading of ⊢ and T as "z" (cf. above, p. 135). The initial name is d'r Dâ'ir; cf., e.g., d'rt in JsaT 153+154/2 and Saf, e.g., Ox 342.

Ḥâ'il 117 (cf. WiReAES, l.c.).
Winnett reads the 2nd and last name as "'(s)wd." The commentary states that "the second letter of the father's name seems to have been first written as ' and then altered to s." Then, why does he put "s" between parentheses? But, the facsimile shows s, not "s." Even were Winnett's theory proven - it is not -, the question would be: who is responsible for the correction? If it is the author himself, then the alteration is genuine.
The name reads as 'swd 'Asgwad. - Cf. ṣâda (i) "to take capture, catch" (cf. LaAEL, p. 1752C).

Ḥâ'il 119+120 (cf. WiReAES, l.c.).
Despite the continuity of the line formed by the text, Winnett separates the latter into 2 independent inscriptions because of the presence of l in the center. Furthermore, the 2nd letter is g, not ʿ, as indicated by the comparison of the letter with ʿ of ʿmrt.
The text may be read as follows: lgryl ʿmrt By Giryâl. Visit! - gryl, cf. Ar jiryâl "a certain red dye" (cf. LaAEL, p. 412B). - ʿmrt, cf. Ar ʿumrat "a visit, or a visiting..., or a repairing to an inhabited, or a peopled, place" (cf. LaAEL, p. 2155B), and grl in EutSin 384.

Ḥâ'il 121 (cf. WiReAES, l.c.).
Winnett misreads the 2nd, 7th, 8th and 16th letters, g, r, b and y as "ʿ," "ʿ," "b" and "d."
The text may be read as follows:

lgzy bn rby	1	By Gazay, son of Râbi.
wwgd 'sy	2	And he found 'Asy-
t	3	at.

rby, EutSin 346. - wgd, as in the edition; a very well-known Saf verb. - 'syt, cf., e.g., 'syh in Liḥ JaL 72a/2 and Saf Tap 75.

Ḥâ'il 122 (cf. WiReAES, p. 78 and pl. 8 and 9).
The photograph reproduced on pl. 9 has been cropped; therefore, were eliminated not only the 3 small texts engraved to the left of the line shown on it but also what the commentary describes as follows: "an inscription to the right of 122 is too poorly preserved to be deciphered." This inscription is composed of 2 lines, the left one being l. 2 of no. 122. Furthermore, the facsimile does not reproduce the wasm to the right of the bottom letter of l. 1 of no. 122, viz. an undulated vertical line. Finally, l. 1 is correctly read by Winnett.
The text may be read as follows:

lwtš sqt Wasm	1	By Watš.	He was unhappy. Wasm.
brtg	2	son of Râtig.	

The insertion inside a pedigree of a section which does not belong to the latter.

is not unusual in Saf, where the perfect parallel is LP 1094 (cf. JaMAR, IX, pp. 116-117). Ḥadrami Ja 2891a (cf. l.c., p. 113) offers another example but even more unusual in that the word bn son of is cut into 2 parts by the insertion of the formula brd²/syn with the help of Sin. Cf. also above, Ḥâ²il 104 on p. 135. - wtš, cf. Saf, e.g., CIS 4823. - sqt, cf. Ar saqita "infelix fuit" (cf. FrIAL, II, p. 327B). - rtg, cf. rttgn in JaT 34a/3.

Ḥâ²il 122a: the right line of the inscription mentioned by Winnett in his commentary on no. 122; to the right of no. 122/2. The upper section of the text is destroyed; there only remain the lower 2 letters: ...]rb.

Ḥâ²il 122b: an aslant name to the left of the initial name of no. 122. - bh Bahh; cf. Hu 191.

Ḥâ²il 122c: to the left of the preceding name. - hby Habîy; cf., e.g., HaLi 34.

Ḥâ²il 122d: above nos. 122b and c. - hr Hurr; cf. Cadès 11a.

Ḥâ²il 124 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "wlywlᶜ And by YWLᶜ (?)" with the following comment: "Perhaps the name should be read YWNY which occurs in Saf." This suggestion clearly shows the author's infatuation for already attested names at the expenses of the written text. The last 2 letters are hy. Note also the strange beginning, "And by."
The text reads as follows: wly why Wâlî hastened [here]. - wly, Hu 405/2. - why, cf. Ar waha (i) "to hasten, make speed" (cf. SaAAL, p. 1188B).

Ḥâ²il 125 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "mn dbᶜh Mann DBᶜH." But, he eliminates the last letter s, the extreme left part of which was cut by the cropping of the photograph.
The text may be read as follows: mnd bᶜ hs Manûdd sold Hays. - mnd, cf. nd in Ḥâ²il 180 (cf. below). - bᶜ, Hu 468. - hs, cf. the substantive in Hu 361.

Ḥâ²il 126 (cf. WiReAES, l.c.).
Winnett reads the text as follows: "hkhl fsy m... O kāhil, [grant] deliverance from ..." First, correct "kāhil" to "kāhil," a divine name, as it is properly pointed out on p. 93A. Furthermore, the photograph being cropped toward the end of m, the reader cannot see that there is no letter missing after m.
The text may be read as follows: hkhl fsym O Kahil! Fusaym. - hkhl, e.g., Eut 419. - fsym, cf. fsmn in Saf CIS 3133, and Ar fasama "to break without separating" (cf. LaAEL, p. 2408A).

Ḥâ²il 137 (cf. WiReAES, p. 79 and pl. 10 and 11).
Winnett reads the end of the text as "sᶜ[dn] hel[p me]." But, 2 facts are clear on the photograph, viz. his letter "ᶜ" is contiguous to the edge of the rock and is composed of 3 short strokes making 2 right angles. Therefore, (1) if Winnett wishes to consider the text as incomplete, he has to prove not only that it cannot be otherwise understood but also that the edge of the rock was broken off after the engraving of the text. Instead of mentioning these 2 questions, he remains silent. (2) The square type of the last letter contrasts sharply with the almost circular shape of ᶜ of ᶜtrsm, and thus cannot be read as "ᶜ." The end of

the text is sb Sabb, the name of the engraver of Hu 718a.

Ḥâ²il 138 (cf. WiReAES, l.c.).
Winnett correctly reads the text as follows: "ltm / sdd," which may be translated as follows: Latam cried out [here]. - ltm, cf. Saf, e.g., CIS 1977 and a verb in Tham Hu 810; cf. also ltmn in Liḥ JaL 31f, and tltm in Cadès (4). - sdd, cf. Ar sadda "to cry out" (cf. LaAEL, p. 1658C).

Ḥâ²il 139 (cf. WiReAES, l.c.).
Winnett reads the text as follows:
"gn tm²l swq fdi ddd This is Taim²il, a drover, And he went along slowly, having a good time,
²ᶜlq He snared game,"
The commentary adds this: "the letters gr², followed by two signs which may form a wasm, appear to the left but their interpretation is uuncertain" (sic, due to a misprint).
a - Here again, the initial letter is d, not "z" (cf. above, p. 135).
b - The last section of the preceding reading, "²ᶜlq" is divided into 2 equal sections by "id" of the upper line; this is unusual. But, what is worse, it is that "²ᶜ" are found to the left of "i" and "lq" to the right of "d." Thus, the 4 letters are not even at the same level. Moreover, the 1st letter is g, not "²." Finally, the last 2 letters "lq" are not only introduced to their left by a vertical stroke which is not reproduced on the facsimile but also traced on an adjacing face of the rock.
c - The letters to the left of the beginning of the main text, viz. "gr²" and the "two signs" of Winnett's commentary are nos. 139c and d, respectively.
The main text, the 1st 11 letters of Winnett's reading, may be read as follows:
→ dn tm²l swq fd Has perished Tamm²il [who] vied with Fayd in driving.
dn, cf., e.g., JaTS, pp. 4-32. - tm²l, cf., Saf, e.g., CIS 764, and Tham tmygt (e.g., Eut 433/2) and tmlh (e., HaLi 278). - swq, cf. Ar sâqa (o), 3rd form "to vie, or compete with someone in driving" (cf. LaAEL, p. 1471A). - fd, cf. Saf, e.g., CIS 1828, Liḥ MüL 75b, and the Tham verb in Eut 428.

Ḥâ²il 139a: below the end of no. 139, the letters nos. 16-17 + 12-15 of Winnett's reading of no. 139.
→ sᶜ g Saw overcame Dôd in liberality.
d
d
d
sᶜ, Hu 789b. - gd, cf. Ar jada (o) "to overcome someone in liberality" (cf. LaAEL, p. 481B). - dd, e.g., Hu 177.

Ḥâ²il 139b: to the right of the upper d of the preceding text and on a contiguous face of the rock; letters nos. 18-19 of Winnett's reading of no. 139. Wasm lq Wasm. Lawq. Cf Dghty 14. The wasm is located on the side of the rock bearing nos. 139 and 139a.

Ḥâ²il 139c: to the left of the beginning of no. 139. To the commentary on no. 139, add that the last letter of this text and the initial of no. 139d are overlapping, and it is this complex which is represented in Winnett's facsimile as a single "²."
The text reads as qrrs Qarras. - Cf. qrs, e.g., in Saf WH 1900.

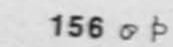
Ḥâ²il 139d, cf. the commentary on no. 139c.

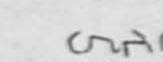
lhd By Hadd. - Cf., e.g., mhdn in WiAM 43.

Ḥâ'il 154+155 (cf. WiReAES, p. 81 and 10).
Winnett reads the 3 texts as follows:
no. 154: "dll hyw l'mt h.. (a) Dallal Haiyu. (b) By ʿImmīt is the ..." and
no. 155: "ltm By Taim."
a - According to pp. 92A and 91A, "'mt" and "Haiyu" must be corrected to "ʿmt" and "Haiyu," respectively.
b - When Winnett's reading is checked against the facsimile, it becomes evident that the editor uses twice the last 3 letters of the engraved lines, viz. "mt h" = the 2nd half of his no. 154b correspond to "ltm" = no. 155, read in the opposite direction with the elimination of the 3 dots, "...", and the correction of "h" to "l."
c - The 3 dots, "...", correspond to a single letter according to the facsimile.
d - Winnett divides his no. 154 into 2 independent texts because of the letter "l" in the center of the line!
The text may be read as follows: → dbhy wlʿ mthn Dabhay held Mitahan back [here]. - dbhy, cf. Ar dabbaha "to stretch out one's back, and lower one's head" (cf. LaAEL, p. 843C). - wlʿ, cf. Saf, e.g., LP 1058. - mthn, a gttl (8th form) derivation; cf. mahana, 8th form "to use something for service and work" (cf. LaAEL, p. 3025C).

Ḥâ'il 155a: a text almost immediately below the preceding text, which is not mentioned by Winnett. It may be read as follows: dft wdd wht Daffat was in love with Wahhat. - dft, cf. Sa dfh in CIS 1645.

Ḥâ'il 156 (cf. WiReAES, l.c.).

156 

156a 

156b

Winnett reads the text as follows: "wdd mdn He loves MDN." Another example of a text with an unnamed subject. This is all the more incomprehensible that, to avoid such a feature, Winnett had only to consider his "MDN" as the subject of the verb wdd. Furthermore, the last letter is b instead of "n."
The text reads as follows: wdd mdb Madibb was in love, (of a torrent)" (cf. LaAEL, p. 842C). mdb, cf. db in no. 25, and Ar madibb "track, or course

Ḥâ'il 156a: a line almost immediately below the preceding one; not mentioned by Winnett. 'lkfr 'Ilkafar. - Cf. ykfrl in JsaT 495.

Ḥâ'il 156b: a line just below the preceding text; not mentioned by Winnett. 'lktm gw hrq 'Ilkatam misled Hirq. - 'lktm: for the 2nd element, cf. ktm in Saf, e.g., WH 1030. - gw, cf. Ar gaww or gawa (i), 1st and 4th forms "to seduce, mislead, lead astray" (cf. LaAEL, pp. 2304C-2305A). - hrq, cf. Ar hirq "liberal, bountiful, munificent, generous" (cf. LaAEL, p. 728C).

Ḥâ'il 164 (cf. WiReAES, p. 82 and pl. 10).
Winnett joins together 2 separate texts, the letters of the 2nd being almost twice as large as those of the 1st.
No. 164a: lnʿmt By Naʿamat. - Cf., e.g., Hu 453.
No. 164b: below and to the left of the end of text a: wdfm Wadfum; cf., e.g., wdf in HuIR 12.

Ḥâ'il 165 (cf. WiReAES, l.c.).
Winnett's reading includes 13 letters, but I fail to see the last 3 on the photograph. Furthermore, he suggests the abnormal feature of a text with an unnamed subject. The text may be read as follows: wdd fqxy hbd Faqxay was in love with Hâbid. - wdd, as in the edition. - fqxy, cf. Ar faqaxa "mortuus fuit" (cf. FrLAL, III, p. 363B). - hbd, cf. Ar habada "to lessen, dwindle" (cf. DaAl, p. 49).

Ḥâ'il 166 (cf. WiReAES, l.c.).
The text reads as follows: wdd gfrt 1 Gafrat was in love with tm 2 Tamm.
wdd, as in the edition. - gfrt: Winnett reads "gf...;" cf. gyfr in Hu 322. - tm: Winnett's facsimile has "t..."; cf., e.g., Hamm 3.

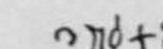
Ḥâ'il 167 (cf. WiReAES, l.c.).
Winnett notes that his "reading and interpretation are doubtful." Here again, I fail to see on the photograph the last 2 signs, a long, narrow hatching read as "l" and the letter "t."
The text may be read as follows: lb' swq 'yf Lab' made 'Uyif be filled with longing. - lb', e.g., JsaT 165. - 'yf, cf. Saf WiTh 102.

Ḥâ'il 170 (cf. WiReAES, p. 83 and pl. 12).
The text may be read as follows: lʿdy dwdr By ʿAdī, him of Wādir.
lʿdy, as in the edition; ʿdy, e.g., JsaT 220. - wdr, cf. the verb in Saf Ox 111.

Ḥâ'il 171+172 (cf. WiReAES, p. 83 and pl. 12) = HuIR 15 (cf. vdBrIT, p. 113).
Winnett divides the text into 2 separate inscriptions apparently because the text is written in 2 lines. But, the palaeography is identical in the 2 lines, and the initial letter of 1. 2 is b; each of the 3 l's is composed of a vertical staff with a short bar appended perpendicularly to one extremity of the staff. The letter b has a 3rd short stroke appended perpendicularly to the short bar and, thus, parallelly to the long staff.
The text may be read as follows: llgm blḥ' By Lugam, son of Laḥi'. - lgm, as in vdBrIT; e.g., But 41. - lḥ', cf. Saf, e.g., ldy in CIS 981.

Ḥâ'il 173 (cf. WiReAES, l.c.) = HuIR 13 (cf. vdBrIT, p. 113).
C. Huber's and F.V. Winnett's copies have traced the initial d as "hn."
The name is d'ṯ Dâ'it. - Cf. Ar da'ata "comedit cibum" (cf. FrLAL, II, p. 14).

Ḥâ'il 174 (cf. WiReAES, l.c.), the center of which is HuIR 14 (cf. vdBrIT, l.c.).

174 

Winnett reads the text as follows: "(l)rmt nb (k)r... By Rummat b. KR..." Correct "nb" to "hn," and note the misusage of the parentheses for 2 different cases, viz. the restoration of the letter "(l)" and the correction of another letter to "(k)." The name "(k)r..." is not listed on p. 93A. Note also that the parentheses of the transliteration disappeared from the translation. Winnett's beginning of the text can easily be figured out in the 1st 4 letters of the engraving. In the 2nd half of the text, n was reused for the tracing of a large b by utilizing the central part of the curve of the 2nd m. The engraving is characterized by the use of 2 foreign letter forms, viz.

174a

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Ḥâ'il 155a: a text almost immediately below the preceding text, which is not mentioned by Winnett. It may be read as follows: dft wdd wht Daffat was in love with Wahhat. - dft, cf. Sa dfh in CIS 1645.

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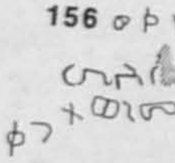
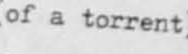
156 

156a

156b 

mdb, cf. db in no. 25, and Ar madibb "track, or course (of a torrent)" (cf. LaAEL, p. 842C).

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Ḥâ'il 166 (cf. WiReAES, l.c.).
The text reads as follows: wdd gfrt 1 Gafrat was in love with tm 2 Tamm.
wdd, as in the edition. - gfrt: Winnett reads "gf...;" cf. gyfr in Hu 322. - tm: Winnett's facsimile has "t..."; cf., e.g., Hamm 3.

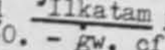
Ḥâ'il 167 (cf. WiReAES, l.c.).
Winnett notes that his "reading and interpretation are doubtful." Here again, I fail to see on the photograph the last 2 signs, a long, narrow hatching read as "l" and the letter "t."
The text may be read as follows: lb' swq 'yf Lab' made 'Uyif be filled with longing. - lb', e.g., JsaT 165. - 'yf, cf. Saf WiTh 102.

Ḥâ'il 170 (cf. WiReAES, p. 83 and pl. 12).
The text may be read as follows: lʿdy dwdr By ʿAdī, him of Wâdir.
lʿdy, as in the edition; ʿdy, e.g., JsaT 220. - wdr, cf. the verb in Saf Ox 111.

Ḥâ'il 171+172 (cf. WiReAES, p. 83 and pl. 12) = HuIR 15 (cf. vdBrIT, p. 113).
Winnett divides the text into 2 separate inscriptions apparently because the text is written in 2 lines. But, the palaeography is identical in the 2 lines, and the initial letter of l. 2 is b; each of the 3 l's is composed of a vertical staff with a short bar appended perpendicularly to one extremity of the staff. The letter b has a 3rd short stroke appended perpendicularly to the short bar and, thus, parallelly to the long staff.
The text may be read as follows: llgm bldʾ By Lugam, son of Lâdi'. - lgm, as in vdBrIT; e.g., Eut 41. - ldʾ, cf. Saf, e.g., ldy in CIS 981.

Ḥâ'il 173 (cf. WiReAES, l.c.) = HuIR 13 (cf. vdBrIT, p. 113).
C. Huber's and F.V. Winnett's copies have traced the initial d as "bn."
The name is dʾt Dâ'it. - Cf. Ar daʾata "comedit cibum" (cf. FrLAL, II, p. 14).

Ḥâ'il 174 (cf. WiReAES, l.c.), the center of which is HuIR 14 (cf. vdBrIT, l.c.).

174 

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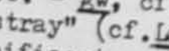
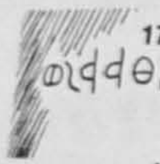
174a 

] of the 2nd m and ⌒ of the r remind the reader of South-Arabian m and of Liḥ f, respectively. Note also that in the facsimile reproduced at the bottom of the preceding page, the location of the 2 texts as well as their distance between them are also on scale.
The text may be read as follows: sqm tqmr Taqmar was sick. - sqm, e.g., HaLi 163. - tqmr: the root qmr is well known in Saf; e.g., qmr as a personal name (e.g., CIS 122), as a tribe name(e.g.,CIS8),and as a verb(CIS 2660b).

Ḥâ'il 174a: a name engraved below and to the right of the preceding text; not recorded by WiReAES.
wdft Wadfat. - Cf. Ar wadfat "green meadow, verdant garden" (cf. HaAF, p.860A).

Ḥâ'il 175 (cf. WiReAES, p. 83 and pl. 12 and 13).
L. 1 is correctly read by Winnett who, because of some unknown reason, puts it below l. 2. L. 2 is completely misread by Winnett; it reads as follows: fqry wqb Faqray was hidden [here]. - fqry, cf. in Saf, e.g., yfrq in CIS 3548. wqb, cf. Ar waqaba "to be, become, absent, hidden, or concealed" (cf. LaAEL, p. 2957C).


175b
175a

Ḥâ'il 175a: perpendicular to and to the left of no. 175; unmentioned by Winnett. The particularity of this text is its very angular letter forms.
'lhrb 'Ilharb. The name hrb exists in Liḥ (JsaL 285b), Saf (e.g., JaS 41) and Tham (e.g., HaLi 238).

Ḥâ'il 175b: slightly aslant to the left and perpendicular to the preceding text; unmentioned by Winnett.
lf wdd ġw[Lawf was in love with Ġaw[. - lf, Hu 412a/2. - ġw[: the end of the text is destroyed; the number of the missing letters remains unknown.

Ḥâ'il 176 (cf. WiReAES, l.c.).
Winnett reads the text as "wl'bd'b And by 'Abd-'B." The formula used is most unusual: why does Winnett vocalize 'bd and not 'b which is even better known? The 5th letter is d instead of "d;" the 7th letter is r, not "b;" and the last letter, n, is not to be found on the facsimile.
The text may be read as follows: wl 'š dbbn Wayl lived with Dabbân. - wl, e.g., Negev 10362. - 'š, cf. Ar 'âša (i), 3rd form "to live with" (cf. SaAAL, p. 622A). - dbbn: the qtln derivation (cf. the verb dbb in Eut 413) is much more frequently used than the qttl(reduplication) formation (cf. the verb dbn in Hu 448).

Ḥâ'il 177 (cf. WiReAES, l.c.).
Here, as in no. 175, Winnett puts the 1st line below the 2nd. Most importantly, he gives 2 different values, "h" and "d," to exactly the same letter form in nos. 1 and 4.
L. 2 of the text may be read as follows: hy mh wrb Hayy interceded for Wirb, hy, e.g., JsaT 368bis. - mh, cf. Ar mâha (i) "to intercede for"(cf. SaAAL, p. 1013B). - wrb, HaLi 463.- For the reading of the 1st 2 names of this text, cf. JaMAR, VII, p. 119, note 6.

Ḥâ'il 178 (cf. WiReAES, l.c.).
Winnett's reading is "ltqm (?) By TQM (?)," and the commentary adds: "Not in HIn, and the root is unknown in Ar. Perhaps MQM (common in Tham. and

Saf.) should be read, the writer having employed two different forms of m." Here again, a wild suggestion is presented to eliminate an epigraphical fact without any apparent respect for the written word.
This name tqm and tyqm in both Saf (WH 2625) and Tham (JsaT 413) might be explained by the equivalence k = q already noted in kst of J 13207 (cf. above, p. 147); cf. Ar takama "legit secutusque fuit (vestigia)" (cf. FrLAL, I, p. 223B). For CIS 3192, cf. below.

Ḥâ'il 179 (cf. WiReAES, p. 84 and pl. 12 and 13).
Winnett reads the text as follows: "wzn šr't This is Šura'at." But, the 2nd letter is ', not "z," and the upper part of his "š" is separated from the lower part and does not belong to the letter.
The text reads as follows: w'n rb't And I [am] Râbi'at. - rb't, Cadès 9.

Ḥâ'il 180 (cf. WiReAES, l.c.).
The name of the text may be read as nd Nadd, instead of "lb'" of the edition. - Cf. hnd in Saf WH 1894; WiHaI does not suggest any etymology (pp. 295 and 621A), but HaAIC refers the name to the root ndd (p. 627).

Ḥâ'il 181a (cf. WiReAES, l.c.).
The text may be read as follows: wqb b'tm Wâqib, son of 'Atam. - wqb, Hu 272. - 'tm, as in the edition; e.g., HaLi 183.

Ḥâ'il 181b (cf. WiReAES, l.c.) = Ḥâ'il 184a.
The text may be read as follows: bst zrf Wasm Bast was walking slowly. Wasm. - bst, cf. Ar bast "incessus ... vel antecessus in cursu" (cf. FrLAL, I, p. 120B). - zrf, cf. Ar zarafa "to walk slowly" (cf. SaAAL, p. 319A). Winnett takes the wasm, a short aslant stroke, for the letter "'."

Ḥâ'il 182 (cf. WiReAES, l.c.).
The last letter of Winnett's reading is a crude drawing of a human being with the arms outstretched upward and the feet represented by 2 short strokes appended horizontally to the extremities of the 2 lower aslant strokes.
The text may be read as follows: bst bn Bast halted [here]. - bst may be considered as the man who engraved nos. 181b and 184a. - bn, e.g., JaT 9/3.

Ḥâ'il 183 (cf. WiReAES, l.c.).
Winnett reads the name as "dbb;" but it is zbr Zâbir; cf. Saf zbrt in CIS 3470.

Ḥâ'il 184a (cf. WiReAES, l.c.) = Ḥâ'il 181b.

Ḥâ'il 184b (cf. WiReAES, l.c.).
Winnett reads the text as follows: "(l)b.h" with the comment pointing out that "the reading is uncertain." The 2 short horizontal strokes of the facsimile are parts of a long aslant series of dots and lines, but Winnett did not register the short stroke of n above the last letter.
The text may be read as follows: lbnt By Bânit. - Cf. Hu 207.

Ḥâ'il 186 (cf. WiReAES, l.c.).
Winnett reads the text as follows:"'lm sr tm He knows the secret of Taim." A phrase with an unnamed subject is unacceptable.Furthermore, Winnett's

1st "m" is b on the facsimile; in fact, it is w.
The text may be read as follows: ʿlw sb tm ʿAlw transpierced Tamm. - ʿlw, Negev 12430. - sb, Hu 45¹.

Ḫâʾil 188+187 (cf. WiReAES, p. 84 and pl. 12).
The initial letter of l. 2, w, is certain on the photograph; the facsimile represents it as some kind of large dot. The 2nd line, wdd gd wʿl, may be translated as He loved hunting ibex; Winnett has: "He loves to hunt ibex."

Ḫâʾil 189a (cf. WiReAES, l.c.).
The facsimile joins together the letters n and ġ, and Winnett misreads the last letter y as "l."
The text may be read as follows: ʾskn ġy ʾAskan erred. - ʾskn, cf. skn in Lih (e.g., JaL 30d) and Saf (e.g., LP 476). - ġy, cf. Ar ġawá (i) "to err, deviate from the right way" (cf. LaAEL, p. 2304B); cf. ġw in Ḫaʾil 156b.

Ḫâʾil 189b (cf. WiReAES, l.c.).
Winnett traces the letter h as some kind of "r" which he further misreads as "s;" he then joins into his 1st "m" the letters ġ and ʿ which is located below and to the left of ġ.
The text may be read as follows: lhg ʿmt Lâhig was overcome [here]. - lhg, cf. Ar lahija "to exude matter (eye)" (cf. SaAAL, p. 911B). - ʿamata, cf. Ar ʿamata "to overcome, subdue, restrain" (cf. LaAEL, p. 2150C); here, in the passive voice.

Ḫâʾil 190 (cf. WiReAES, l.c.).
5 letters of the facsimile must be corrected and Winnett reads a l of his drawing as "z." Finally, there is no reason justifying the reunion of the 3 inscribed lines as a single text.
a: on the left: lfb ʾkll By Fubb. He was fatigued. - fb, Eut 29. - ʾkll = hkl in Ḫaʾil 52.
b: to the right of the preceding text: wbq mlmt Malîmat perished [here]. mlmt, as in the edition; cf. mlm in JaT 43/3. - wbq, cf. Ar wabaqa "periit, interiit" (cf. FrLAL, IV, p. 430B).
c: to the right of the upper half of the preceding text: ḫyl Ḫâyil; e.g., JsaT 687.

Ḫâʾil 191 (cf. WiReAES, p. 85 and pl. 12).
The initial letter of the right column, s, is read as "d" by Winnett. This reading is incomprehensible. The text may be read as follows:
whmt (left) 1 Wahmat whmt, cf. whm in JsaT 636. - sdm, cf. Ar sadima "to feel grief, regret" (cf. SaAAL, p. 348B).
sdm (right) 2 felt grief.

Ḫâʾil 193 (cf. WiReAES, p. 85 and pl. 12 and 13) = Hu 197 (cf. JaMAR, V, p.60).
Winnett reads the text as follows: "lʾs ḫy wšmt ḥbʿrt By ʾAus, an animal, and the female camel watched [it]." This is quite a strange translation! Furthermore, the letter "y" toward the end of the facsimile is read as "r" ... in an obvious move to find "bʿrt." In fact, it is not even a letter but the upper extremities of the horns of the animal drawn below the larger animal.
The text may be read as follows: lʾšḫy wšmt ḥbʿt By ʾAšḫay. And Habʿat was hidden [here]. - ʾšḫy, cf. Ar saḥâ (i) "to scrape off, remove" (cf. SaAAL, p.345B).

šmt, feminine of šm; cf. Ar šâma (i) "to hide" (cf. LaAEL, p. 1634A); here, in the passive voice. - There are 2 short texts above the large animal and another one below and to the left of the hindlegs of the same animal which are not mentioned by Winnett.

Ḫâʾil 193a: immediately above the head of the larger animal: ḥdw Hidw; cf. Saf ḥdwt in JaS 140b.

Ḫâʾil 193b = Eut 232b (cf. JaMAR, V, p. 31): to the left and above the preceding text. The photograph published on WiReAES's pl. 13 cut the text in the middle.

1	lḥn	1	Lâḥin
	b 2	2	escaped from danger,
	l		lḥn, Saf CIS 1013. - bl, JaT 52.

Ḫâʾil 193c = Eut 232a, cf. JaMAR, V, p. 31 and pl. 10B.

Ḫâʾil 194 (cf. WiReAES, p. 85 and pl. 12) = Hu 193 (cf. JaMIL, p. 139).
Winnett reads the text as follows: "st ʾlm mnw(t) The wife (?) of ʾAlâm is desirable." Here again, the subject of the phrase is unnamed. 4 letters of the preceding reading must be corrected, viz. "s," "ʾ," the 1st "m" and "(t)" to ʾ, s, w and d.
The text may be read as follows: ʾts lwm nwd ʾAtaws reprehended Nawwad. - ʾts, cf. ʾtws in Eut 164. - lwm, cf. lm, e.g., in Hu 47. - nwd, cf. Saf, e.g., JaS 84.

Ḫâʾil 195 (cf. WiReAES, l.c.).
The text was not identified as being Hu 194a = Eut 234a (cf. JaMAR, V, pp. 59-60 and pl. 10). The initial name is read as "fhlh" by Winnett, but the last letter is y; thus, fhly Fahlay; cf. Saf, e.g., fhll in CIS 1954+1953. The 2nd and last name is read as "msrr" in the edition; but it is impossible to read the large dot of the facsimile as "s." However, the letter is s on the photograph, the edition's last letter actually is a square design the right side of which is extended downward as a long, curved line crossing the end of the following text. The last name is msb Misabb; cf. Saf WH 3900. In the axis of the present text, there is a wasm in the form of d to the left of the inscription.

Ḫâʾil 196 (cf. WiReAES, p.86 and pl.12) = Hu 194b = Eut 234b (cf. JaMAR, V, p.60).
The text may be read as follows: hʿn wdd nhg Haʿawn loved Nâhig. - hʿn is well known in South-Arabian; e.g., Sabaean Ja 733/1. For Wi 800, cf. JaMAR, V, p. 101, note 68. - nhg, cf. Ar nahaja "to shake to and fro (bucket)" (cf. SaAAL, p. 1042A).

Ḫâʾil 197 (cf. WiReAES, l.c.) = Hu 195 = Eut 235a (cf. JaMAR, V, p. 60).
Winnett gives the value of "l" and "r" to the same letter form found in letters nos. 3 and 6.
The text may be read as follows: dhl dkl hnd Dâhil, he of Kall, was enslaved by blandishment. - dhl, as in the edition. - For the rest, cf. JaMAR, l.c.

Ḫâʾil 199 (cf. WiReAES, p. 86 and pl. 12).
The "m" of the edition is d, and the convex staff of the left of the letter is missing on the facsimile. ʿd ʿAdd; e.g., HaLi 236.

Ḫâʾil 200 (cf. WiReAES, l.c.) = Hu 190 = Eut 228 (cf. JaMAR, V, p. 59 and pl.

10) = HuIR 6.
The editor's facsimile shows "tmt" which is read "ltmt By TMT." Indeed the 3 copies known before Winnett's publication have a horizontal stroke below the 3 letters, a fact which is confirmed by the "l By" of Winnett who reads the text from bottom to top contrary to the ductus of m. Therefore, my reading of tmtn Tamtan may be maintained.

Ḥâ'il 201 (cf. WiReAES, l.c.) = Hu 192 = But 229 (cf. JaMAR, V, p. 59) = HuIR 2. The facsimile of pl. 12 is very inaccurate. l'hy tn whl By 'Ahay, the friend of Wahil, 'hy, Hu 23. - tn, e.g., Hu 27.

Ḥâ'il 201a (cf. WiReAES, l.c.). In his commentary on no. 201, Winnett mentions "another inscription, accompanied by a drawing of two donkeys and a bird, appears on the photograph but it is too poorly preserved to be read." The bird is an ostrich. The text may be read as follows: 'fhy lgf 'Afhay was struck. - 'fhy, cf. Ar faha (o) "to be unmindful, forgetful, neglectful" (cf. LeAEL, p. 2454A). - lgf, cf. Ar lajafa "to strike" (cf. SaAAL, p. 906A); here, in the passive voice.

XII - Tham WiTa 1 and 2 again.

The 2 Tham texts WiTa 1 and 2 were published by F.V. Winnett in WiReAR, pp. 93-95, 222 (facsimile), 225 (photograph) and 96, 222, respectively). The edition of the 2 texts reads as follows.

WiTa 1: " bhg nm d'b mn sm'l sl m ltwy By Dhi'b, From SM'L Salm has turned away."

WiTa 2: "lm hb'l b'gl mn sm'l slm ltw By Habb'il b. 'Igl, From SM'L Salm has turned away."

These 2 texts are dealt with in my review of WiReAR published in Orientalia, 40 (1971), pp. 483-484, which suggested an interpretation totally different from Winnett's, including the reading of sm' lslm instead of his "sm'l slm," viz.

WiTa 1: "2 fils de Haggag,
1 Di'b, a dormi [ici]. Il est obligé d'obéir à Sal-
3 (m) jusqu'à la mort."

WiTa 2: "Habb'il, fils de 'Agil, s'est arrêté [ici]. Il est obligé d'obéir à Salm jusqu'à la mort."

These 2 texts are discussed again by WiRSITA as "JGh 1 and 2," where it is stated that "Jamme is correct in his word-division mn sm' lslm ltwy [p. 70; cf. also his transcription of the text on p. 73] and in rejecting my theory that the kingdom of Sumu'il is here referred to." After such a soothing introduction, Winnett rejects the balance of my interpretation as follows.

a - WiRSITA mentions that my interpretation treats mn "as the verb manna" (p. 70). No remark, no objection is suggested. Winnett limits himself to simply maintaining his former interpretation of mn as "from" apparently not aware - provided he did notice it - that were mn a preposition the n would have been assimilated to s of sm'; thus, msm'.

b - With regard to my translation of twy as "death" from the root tawiya, WiRSITA writes that "there is no lexical evidence that a noun meaning 'death' ever developed from this root, nor is it a priori probable since tawiya was used of the passing away of wealth, not humans" (p. 70). Yet, the maṣdar نَوًى is listed, e.g., by FrLAL, I, p. 205A (cf. also LaAEL, p. 3230), the participle نَوٍ "Qui periit" is found in FrLAL, l.c.; and the 4th form أَنْوَى means "Faire perir qn." (cf. BeAF, p. 59A) = "Perdidit, absumsit Deus aliquem c. a. p." (cf. FrLAL, l.c.) = "v. a. faire mourir" (cf. ChDAF, p. 71B). The preceding information contradicts WiRSITA's statements. The author most probably consulted only HaAF where p. 644 lists 3 entries only and the translations of each of them ends with "(wealth)."

c - WiRSITA presents his new translation as "from allegiance to (lit. listening to, or obedience to) Ṣalm he has turned away" (p. 70). From a stylistic view point, this trasnlation is as bad as the 1st. My very 1st objection against this interpretation was "l'insolite construction grammaticale suggeree par cette traduction ne se justifie pas dans le texte" (p. 483). It is symptomatic of Winnett's way of argumenting that, in his study of the 2 texts WiTa 1 and 2 which gives the impression of combing allaspects of the question and all the objections against his translations, he not only sweeps under the rug the fondamental objection but he also repeats his error in his new translation.

d - WiRSITA's last remark on my interpretation reads as follows: "The translation which I have proposed may seem inherently improbable but there is some evidence which tends to support it," viz. JsaT 546 and 548 (p. 71). BUT, 29 lines further down on the very same page 71, he writes that "the presence on Jabal Ghunaym of two inscriptions (JGh 1 and 2) whose authors declare that they are turning their backs on Ṣalm lends strong support to the translations of JS 546 and 548 which I have proposed." It is also symptomatic of Winnett's way of argumenting to indulge in a qualified vicious circle. On the one hand, "some evidence . tends to support" his translation of WiTa 1 and 2, the "evidence" being his new translation of JsaT 546 and 548, and on the other hand, his new translations of the "two inscriptions (JGh 1 and 2) ... lends strong support to the translations of JS 546 and548 which I have proposed."

JsaT 546. - WiRSITA engages in a presentation of the various aspects of the text and, here again, gives the impression of being precise and exhaustive. The study of his comments brings to light other aspects of his peculiarway of reasoning.

a - Winnett's 1st interpretation of the text reads as follows: "Ṣalam is a mean (god)" (cf. his booklet entitled A Study of the Lihyanite and Thamudic Inscriptions, Toronto, 1937, p. 24). His new translation is "Ṣalm is hard' (or "mean')" (p. 71) with reference to note 22 which states that it was "originally proposed" in his 1937 booklet. The reader notices the erroneous use as synonyms of 2 adjectives having different meanings and especially the reference to his 1937 booklet as if the 2 translations were identical. Winnett does not seem to be able to see the differences.

b - Winnett claims that G. Ryckmans rejected his 1st translation "as quite improbable" (p. 71). This is untrue and all the more so because G. Ryckmans's 2nd interpretation of 'nkd is precisely that which Winnett endorses in his 2nd trans-

lation. Indeed, G. Ryckmans' 2nd interpretation of ʾnkd is "est dur', épithète qui n'est ni outrageante, ni péjorative" (cf. Le Muséon, 50 [1937], p. 332).The "quite improbable" of Winnett's remark comes from E. Littmann: "recht unwahrscheinlich" (cf. his booklet entitled Thamud und Safa. Studien zur altnordarabischen Inschriftenkunde, Leipzig, 1940, p. 88).

c - Winnett states that A. Jamme's 'view of the origin of the sign [= ŝ] differs from my own and also from that of A. van den Branden"(p. 71) with reference to my JaTS, "pp.56-63" in note 25 (p. 75). Here again, Winnett fails to point out that his opinion was studied and rejected; he also fails to reply to those objections.

d - Winnett refers ʾnkd to "Arabic, ʾankadu" (p. 75, note 21), an adjective with the meaning of "unfortunate, unlucky. ... See nakid" and "nakid ... and ʾankadu ... A man who is unpropitious ... and mean, ... and hard, or difficult ... A man that brings evil upon others" (cf. LaAEL, p. 2849A).

It is here that another statement of Winnett should be quoted: "The failure of scholars to agree in their interpretations of JS 546 and 548 is due, I believe, to their unwillingness to admit the possibility of radical ideas appearing in ancient Arabian inscriptions" (p. 71).

It is up to each individual scholar involved to answer for himself. As far as I am concerned, the statement is false. The diversity of interpretations is easily explained by the diversity of backgrounds which bring about a diversity of approachs to the texts and which all too often make it possible for "la folle du logis" to run wild. In the present case, Winnett's approach is anachronistic in that he transposes into the faraway past some "radical ideas" of this century. His approach is also basically partisan by choosing in his translation of ʾnkd a pejorative meaning, "mean" instead of a neutral meaning, such as "unfortunate, unlucky." Such an unfairness is all the more repugnant in that the choice is neither explained nor justified. Therefore, such a choice in this instance as well as in so many of his translations leads the reader to wonder if its author does not find some kind of delight in that kind of interpretation.

e - Against my interpretation, Winnett has this to say: "it is very unlikely that any one in the Taymāʾ area would be given the name of the god of the city" (p.71). Here again, the "very unlikely" remains without any proof.

f - Winnett fails to mention that HaAIC lists ʾnkd among his "doubtful readings" (p. 936A).

JsaT 548. - Winnett's 1st interpretation was "ʾ-l b-z-y s-l-m A foul god is Salam" (cf. his 1937 booklet, p. 25). His 2nd interpretation retains the same translation but corrects "b-z-y" to "bdy" (p. 71)

a - What is conspicuous is the acrobatic juggling of Winnett referring "b-z-y" to "the Arabic badhī, 'obscene, foul, ignorant'" (the adjective should be corrected to "badhīy") as if the Ar root baziya did not exist, "to have prominence of the breast and depression of the back" (cf. LaAEL, p. 201A).

b - Note also the change of the value of ⊢ without informing the reader (cf. above, p. 135).

c - Winnett omits the mention of G. Ryckmans' interpretation of the text.

d - In Winnett's quotation of E. Littmann's interpretation, correct "est" to "ist."

e - Finally, Winnett reproduces my interpretation, "ʾAlb, he of Yaslam,"without the slightest comment. Such an interpretation is so perfectly in the line of many Tham inscriptions that even Winnett's obsession of "radical ideas" is unable to deny its merit.

WiRSITA devotes 45 lines (pp. 72-73) to his most recent synopsis of his theory of the prepositions lm = mn on his so-called remarks on my rejection of his conjecture. His remarks are flashy and bombastic in style aimed at throwing dust in the reader's eyes. In fact they are irrelevant or downrighteroneous.

a - My rejection is based on the fact that "the three Hebrew parallels suggested ... belong to Hebrew poetry" (p. 72). What Winnett has to say is this: "One should have thought that the fact that they occur in poetry, and in poetry exclusively, would have led him to suspect that they are archaisms since poets are fond of employing such" (pp. 72-73). How does such a remark affect the Tham problem? Archaic or not, what difference does it make? Were the Tham people closer to the Hebrew poets than to the Hebrew people?

b - After that, Winnett says this: "Gesenius-Kautzsch contains the following interesting statement regarding them" with reference to paragraph 10ᵑk of his Granmar. This is a rehash from his 1937 booklet (p. 24; not "29" as indicated by WiRSITA, p. 75, note 34). But it has already been rejected in JaRWiReAR, p. 521B. Finally, why does Winnett not explain how that "statement" is "interesting," viz. pertinent and relevant to the Tham problem?

c - Winnett states that "it is significant that the four occurrences of lᵉmo as an independent word all occur in the Book of Job .., a work which exhibits many traces of Arabian colouring" (p. 73). What does Winnett's cryptomatic expression "Arabian colouring" really mean? How is the Book of Job "significant" for the Tham problem at hand? What does it prove or suggest or imply in the present case? Is it because there is mention in the Book of Job of sheep, camels, she-donkeys, wild donkeys or even yoke of oxen that it "exhibits many traces of Arabian colouring"?

d - Winnett concludes his brilliant remark by stating this useless twaddle: "If ancient Hebrew employed le and lᵉmo, it becomes easier to believe that both forms may have occurred in the Taymanite form of ancient Arabic."(p. 73). This is another empty babbling which does not at all explain the problem at hand but only describes the author's processus of thinking which was so well known that he did not have to repeat it.

e - Winnett's remarks on his theory on the prepositions lm = mn are followed by 2 paragraphs devoted to the practical application of his conjecture (p. 73).

(1) The 1st paragraph deals with lm.

(a) The paragraph is introduced by the following statement: "Jamme [.] believes that in some of the Taymanite inscriptions lm is a personal name, in others the verb lamma, 'to stop'."

As it stands, this statement distorts the reality for my interpretation of lm is not at all restricted to "some of the Taymanite inscriptions;"it encompasses not only all Taymanite texts but also all other Tham inscriptions. Such a fact is clearly proven by JaTS (published three full years before Winnett's edition of his Taymanite texts) where the reader finds lm listed as a personal name and as a verb on p. 90A.

(b) It is also symptomatic of the uneasiness felt by Winnett in the case of lm that he discusses a single text only, JsaT 517, as if he had no remark to make on the others. My interpretation of the text reads as follows: "Has stopped [here] Šamduᶜᶜ, son of Šammnaᶜam, son of Tarbân. He has camped in here."

((1)) WiRSITA's transliteration of the text is an adaptation of that published in his 1937 booklet (p. 23; this publication is not referred to here); viz. "btrbn" instead of "b-th-r-b-n," and all hyphens isolating

the letter have disappeared. In both transliterations, the author eliminates the 3 short word dividers.

His translation is also an adaptation of the original version; viz. "Ṣammdaᶜ" instead of "Ṣamdaᶜ;" "Ṣammnaᶜam" instead of "Ṣamnaᶜam;" and "Tarban" instead of "Tharban." No mention is made of H. Grimme's, E. Littmann's and A. van den Branden's studies. In Winnett's transcription of my interpretation, which he does not say where he copied it from, correct "Ṣammduᶜ" to "Ṣammduᶜᶜ." Winnett also fails to mention that the 3rd personal name is read as both "trbn" and "srbn" by HaAIC (pp. 144 and 344, without any cross-reference).

((2)) Winnett's objection against my interpretation is that "it seems improbable that the writer would have gone to the labour of engraving the fact that he had stopped when that would be implied in the statement that 'he camped'." The best proof that the author himself does not think much of his own objection is that he concludes saying: "If lm is a preposition 'by'." It is self-evident that it is impossible to camp without stopping. But, both mentions of he stopped and he camped do not necessarily involve an "improbable" repetition because the engraver could easily have stopped first without any intention or thought of camping and after some time have decided to camp. Furthermore, there is a clear difference between lm he stopped and hll bd he camped in here. The location of the 1st act is only specified vaguely by the location of the stone reporting the fact itself; viz. "here" means "in the vicinity of" the place where the stone was engraved. The location of the 2nd act is pinpointed with accuracy; it is in here. There is no way of proving that the 2 acts took place at exactly the same place.

(2) The 2nd paragraph deals with nm; it is divided into 2 sections depending on the meaning of nm as to sleep or to calumniate, slander.

(a) nm to sleep. Winnett's remarks are quoted at length, but the divisions are mine:

[1] "Against the translation 'he slept' it may be urged that sleeping is not such an unusual act that a large number of persons should have wished to record the fact that they had done so. [2] Nor can the difficulty be overcome by assuming that what they were trying to say was that they had 'slept here,' at this particular spot, since the expression of this idea would require the inclusion of the word 'here' after 'slept' but in no case it appear. [3] If one examines the inscriptions where Jamme believes nm has the meaning 'slept,' he will find that in every instance Jamme has to supply 'here' in parentheses after the verb. [4] This in itself is enough to cast doubt on the correctness of his interpretation" (p. 73). How could a supposedly intelligent human being have recourse to such childlike stuff, to such sounding, yet empty babblings?

Ad 1. - This statement simply implies that Winnett felt so desperate to save his theory that he apparently forgot the whole Tham material in the process. What is so unusual about bn to stop or hll to camp or wd(d) to love? Yet, these verbs are frequently mentioned in the Tham inscriptions. I would also venture to say that the possession of donkeys, camels, etc. were not at all "unusual." Why, then, would their drawings accompany so many of the Tham texts?

Ad 2. - How is it possible for Winnett to so completely misunderstand the value of "[here]" unless he is totally blinded by his own simplistic ideas? The mention of "[here]" is not demanded by the translation which is perfectly understandable without it. As stated above, the "[here]" indicates what is understood in the text; viz. the act mentioned in the text took place somewhere in the vicinity of the location where the inscription was engraved.

Ad 3. - This sentence confirms Winnett's complete misunderstanding of both the meaning and the role of "[here]" when he writes that "Jamme has to supply." This statement is completely wrong: I did not have to, but I did it to formulate what was understood and implied by the location of the stone bearing the text. Winnett's stand would have been valid IF the restored "[here]" were the direct complement of a transitive verb in the active voice because such a verb cannot be used without a direct complement expressed in the text or unmistakably understood, as, e.g., the Lih verb tqt has written is sometimes found without any expressed complement because the complement of the verb is understood to be the text itself. Finally, it is unfortunate that Winnett should give such indisputable an example of vile pharisaism. Can it be the same Winnett who in his work WiReAR repeatedly i n v e n t s the inexistent complement of a transitive verb, without which the sentence would have no meaning; viz.

"(his quiver)" restored after "he emptied" (cf. WiReAR, p. 79, no. 17);
"(his head)" restored after "he shaved" (cf. l.c., p. 85, no. 41); and
"(my name)" restored after "I have canceled" (cf. l.c., p. 132, no. 74); etc.

If such is the case, how does Winnett dare to object to the use of "[here]" which is demanded by the content of the text, but which can be omitted without rendering the phrase meaningless? At least, I always use the brackets, [ ], which indicate that the word has no correspondent in the text. Winnett, on the contrary, regularly uses the parentheses, ( ), which always refer to a doubtful reading.

Ad 4. - The answer to this statement is already clearly spelled out in the above paragraph.

(b) nm to calumniate, slander. Winnett's remarks are priceless: [1] His [= Jamme's] equation of nm in But. 47a, Hu. 327 and 433, with namma,'to calumniate' is equally unconvincing [2] since the reading of But. 47a is far from certain, and [3] in Hu. 327 and 433 a translation of nm by 'by' is more suitable." The divisions are mine.

Ad 1. - Since my criticisms of Winnett's theory were never intended to convince him, it matters not that he declares my interpretation "unconvincing." It is the opposite that would have been very surprising.

Ad 2. - What a deplorable way of avoiding a difficulty! It would have taken 2 or at the most 3 lines to make his own reading known.

Ad 3. - In JaMAR, V, p. 78, in "Hu 433 (cf. vdBrIT, p. 433)," the 2nd figure is the repetition of the 1st and should be corrected to "209." Winnett's suggested interpretation would cut into 2 separate phrases a short sentence of 4 words, thus switching the authorship of the text from the actual author to someone else and all that on the sole basis of his infatuation of nm by. But, such abnormalities are not perceived by Winnett.

WiRSITA ends up with 2 illustrations, viz. the very poor, deplorable facsimile of JGh 20 on p. 77, and a welcome enlargement on p. 78, of WiReAR, fig. 38, p. 33.

The following remarks are in order. (a) What is the purpose of inserting those 2 illustrations which have nothing to do with the printed text? (b) The text reproduced on p. 77 is "JGh 20" instead of "2," as indicated in the caption. (3) The caption below WiReAR, fig. 33, is affirmative: "An ancient Arabian goddess." This became "an ancient Arabian goddess (?)" in the caption of the enlarged photograph. The content of the photograph is not discussed in the paper; so, the reader is not given the justification of the "(?)" of the caption.

In my JaRWiReAR, p. 520B-521A, I discussed the carving at length; the summary of my study reads as follows: "The so-called 'Arabian goddess' is simply a carving representing a jolly scene" (p. 521B).

XIII - The Tham text Petra b.

The text Petra b was published by M.C.A. Macdonald in MaSIAM, II, pp. 189-190 and 342, as follows:

"šḥm ǧdy z ǧr ḥwl (Š)ḥm came from the desert and settled down to live in this cultivated land. He (cau)sed terror."

This text is singled out because of the following reasons. (a) The commentary is extraordinarily long, composed as it is of 48 useless lines. What a waste of time for the reader to go through! (b) It is published in a paper the title of which begins with these 2 words: "Safaitic Inscriptions..." Yet, even for the author Petra b is Tham. The same remark is also valid for Petra a. (c) Here follows an outstanding example of the kind of reasoning found in those lines. The reading of the text from left to right is rejected because "apart from the fact that it appears to make no sense at all when read that way, it seems to me inherently unlikely that the author would choose to begin his inscription in such a cramped place when most of the rest of the stone was free." The 1st assertion simply proves the author's inability to deal with a Tham text. The 2nd statement is an empty babbling. The fact remains that the engraver chose what Mcdonald calls "such a cramped place." Here again, it is a pity that the engraver did not consult Macdonald before engraving his text. (d) Macdonald still maintains with F.V. Winnett and G.L. Harding the error of confusing H and T (cf. above, p. 135). (e) Macdonald interprets his "z to be a demonstrative adjective 'this' (cf. its use as a demonstrative pronoun in for instance WTI Nos. 62, 65, 67, 70)."

(1) The demonstrative adjective is normally replaced by the article, and d as such does not exist.

(2) The author shows his ignorance or his partisanship of the Tham literature when referring to WiTh 62, 65, 67 and 70. He fails to refer to the study of those 4 texts in JaMAR, V, p. 83; VII, p. 143; V, p. 42; and VII, p. 141, note 131, respectively: d is not a demonstrative pronoun.

(3) The author follows in F.V. Winnett's footsteps by simplistically isolating d as soon as it shows up in an inscription. (f) The author still maintains the error of giving the short vertical stroke the value of š; he states that "for other examples of this form of š see TIJ" (p. 198). He, however, immediately adds that "it could also be n." As a matter of fact, he could also have read the letter as "l," as suggested by WiReAR, p. 205, column "Tabuki," and this reference is all the more indicated because he ascribes the text to "Tabuki." Why did the author not use that letter as the lām auctoris?

(g) The commentary also shows not only how useless and irrational it is to consult with a non-specialist but also how presumptuous it is for the latter to speak his mind in a field of research which is not his. Macdonald consulted with M.A. Ghûl who would refer "ǧr" to an Ar word found in an expression which introduces 2 ideas adventitious to the root, viz. water and plants. Ghûl would also explain "ḥwl" in a

manner which is contradicted by the elementary grammatical principles. The text may be read as follows: lwsb ǧdy dq mhn By Wâsib, He rewarded Daqq [who] has been struck. - wsb, cf. Saf hwsb in LP 1264. - ǧdy, cf. Ar ǧada (I), 3rd form "retribuit, pensavit" (cf. FrLAL, III, pp. 414B-415A). - dq, Hu 227b. - mhn, Hu 314; here, in the passive voice.

XIV - Saf and Tham names beginning with th.

There are so far 6 names both in Saf and Tham having th as their 1st 2 consonants, a sequence unknown in Ar.

th in Tham JsaT 662 and 663. The root tw/yh does not exist. HaAIC reads "bth" (p. 936A), which is unacceptable; copy only.

thl in Tham HaLi 128 instead of "thn" of the edition and HaAIC (p. 143), who also suggests "thš; copy only; and in Saf KnaufS 5; photograph.

thlm in Saf WH 3532+3531; copy only.

thm'l in Saf WH 2322, where it is corrected to "yhm'l" (cf. below); copy only. HaAIC reads the name as "ghm'l" or "thm'l" (p. 368; but the 2nd reading has no entry on p. 143.

thqm in Saf WH 488, as it is suggested by WiHaI (p. 121) and also HaAIC (p. 145); copy only.

thr in Saf WH 3105, instead of "thb" of WiHaI (p. 443) and HaAIC, p. 143); copy only.

E.A. Knauf recently suggested a solution calling for the change of Ar ṯ to t mentioned by Ar grammarians (cf. ZDPV, 96 [1980], p. 170 and note 22). He applies his interpretation in Saf to the verb wtm and the names thl and thlm. Unfortunately, he does not mention the other cases which also need an explanation. Furthermore, the Saf verb wtm is in no need of such an explanation; cf. below, KnaufS 1. It always hazardous to apply the sophisticated peculiarities of the Ar grammarians to the Saf and Saf texts the grammar of which is very simple.

If the metathesis of the 1st 2 radicals may provide a solution in some instances, it does not work for thq. This remark is also valid for Knauf's suggestion: there is no Ar root, such as jhq. I, therefore, suggest referring to the permutation t - f which, according to Landberg, not only exists in Ḥaḍrami, but "est très commune à es-Sehr et en Dafina. ZDMG 41, 634" (cf. Ḥaḍramout, Leide, 1901, p. 538). All the roots connected with the preceding names exist; viz. fhl, fhm, fhq and fhr.

XV - R.M. Voigt's publication of North-Arabian texts.

R.M. Voigt's publication of North-Arabian texts in ZDPV, 97(1981), pp. 178-187 and pl. 13 and 14, is, in my opinion, an outstanding example of the absurdity into which a writer falls when imagination takes over and intelligence looses track of the reality. I am referring to the author's new system of both

transliteration of the texts and word list.

Completely setting aside the normal meaning of transliteration, the author includes in it his vocalization of the words. The vocalization of proper names is uncertain (except for very few of them) and belongs to the translation. The vocalization of other words is even more problematical and contains no information worth retaining. But, in an apparent move to render his transliterations more readable, the author prints the Saf and Tham letters in capital letters. Finally, a novelty is introduced: the question mark represents ʾ as if the printer of ZDPV did not have any ʾ. Why does the author not use the upside-down question mark to represent ʿ so as to be consistent?

A single example will suffice to show how idiotic and repulsive Voight's new system really is.

VoEAI-S 5 reads as follows: ll^{c}tm bn zʾlt bn ʾslm, which becomes in his transliteration system "Li-La^{c}TaM BiN-ZāʔiKaT BiN-ʔaSLaM" (p. 183). The preceding text contains 17 letters only, and his transliteration is already forbidding. But, it is even much worse when the text is very long, such as VoEAI-S 1 which 89 letters.

Furthermore, what is the reader supposed to do with something like "SvlvM" of VoEAI-S 3? (p. 181). Even if "l" is a misprint instead of "L," what is the meaning of the 2 "v"'s?

Finally, the author is inconsistent with his own brilliant system: when reproducing extracts of other texts, he utilizes the normal transliteration system; e.g., p. 179, note 14, and especially p. 186.

The author devotes the best part of his paper to collating information on the names attested in his inscriptions. The nominal derivations, however, are not the main interest of the author who seems to pursue one thing only, viz. the vocalization of the names. To achieve his goal, viz. to give the names an absolutely certain vocalization, if at all possible, the author proceeds with an amazingly simplistic approach: he picks up the 1st Ar vocalization without asking any question on the nominal form. An example is sny of VoEAI-S 2, which he vocalizes "SuNaiY" (p. 181) on the basis of "vgl. Klassisch Sunaiya und Sonys" (p. 183). Of course, it never occurred to the author that the Ar name is sunayat, which cannot be related to Saf sny for vocalization. All what he does is to blindly follow into F.V. Winnett's footsteps and to believe that a 3-letter name may also be considered as a qtyl derivation; e.g., his "dgg" of VoEAI-T 3 is vocalized "DuGaiG" (p. 184). Classical Ar is not, however, the only source of information where the author finds the absolute certainty for his vocalization of the names. The case of the divine name nhy is clear: "Der Göttername darf nicht als Nahay, Nahy, Nahī oder Nahīy, sondern nur als Nuhā oder Nuhay gelesen werden, da diese Form schon in assyrischen Texten begegnet" (pp. 185-186). The "sondern nur als" gives a certificate of infallibility to the ears of those Assyrian scribes as the same diploma was granted the ears of the Greek travelers. The author's simplistic approach, which still is maintained by W.W. Müller whose name is given on p. 178, note 1, was already denounced before (cf., e.g., JaROx, p. 280), but it becomes THE vocalized transliteration of the ancient names.

The author's "Namen- und Wörterverzeichnis" (p. 187) is another exception to his new transliteration system because it uses the normal transliteration system. But there is more to be said about it.

a - The Saf and Tham words are promiscuously listed;

b - the value of all words which are not names is not indicated;

c - in "1- 1-10," "10" should be corrected to "9;" there is no lâm auctoris in

no. 10;

d - what is the rationale of devoting an entry to "ns(?) s, hns" and not to the components of all other compound names, such as ʾslm, ʾnʿm, etc?

Although the author seems to have made a special effort to draw his facsimiles accurately, he failed. Even had he followed all the curvatures very carefully, he would still not have done a good job because the pen he used is too thick and not round.

The photographs are partly difficult to read. The 2nd photograph (p. 13B) is printed upside down, and the facsimile of the 3rd photograph was made from the side opposite to that which is reproduced upside down on pl. 14A.

VoEAT 1 (cf. VoEAI, pp. 180-181 and pl. 13A).

a - The 1st 2 names are correctly read as ʾnʿm bn ʾtm by the editor and are followed by 9 more names. The editor translates them as "Anʿam bin-Pulan(10 mal)." Not only the ʾ disappeared, but his way of summarizing the list is yet another novelty of the author.

b - The 5th name of the pedigree is read "SabB" by the editor; thus sb. There is the letter l to the left of s even on the facsimile, which is unaccounted for; thus, lsb Lasib; cf. CIS 630+631.

c - The word after the 10th name, sʿdʾl, is "bt" on the facsimile, which must be corrected to bn.

d - The pericope, whlt slm mdhrs wʿwr dyʿwr hsfr wsr, is translated by the editor as follows: "so, O Lât, (gib) Friede vor dem, der auf der Lauer liegt, und Blindheit desjenigen, der diese Inschrift auslöscht - - , als er unterwegs war!"

The pericope may be translated as follows: And, O Lât, [grant] safety from him who is on the lookout, and render one-eyed him who would erase this writing.And he migrated."

The editor refers md to CIS 3744 and LP 385. It is also found in many other inscriptions; e.g., CIS 25, 88, etc. - The editor's translation of w before sr as "als" is difficult to justify and remains unexplained. - sr, e.g., WH 604bis.

VoEAI-S 2 (cf. VoEAI, pp. 181-183 and pl. 13A).

The editor's reading of the end of the text as "DabB B(in)..." (thus, db b,..., is based upon 3 errors. (a) He took his facsimile as complete. How could it be since the photograph has cropped the text?

(b) Were the letters complete, the initial letter would be k, note at all "d." (c) The reading of 2 short strokes placed at different levels as "b"'s is unjustifiable. The author surely had in mind to add another generation to the pedigree. Where did he get such an idea? There is no indication that the partly destroyed 3rd name is not the end of the pedigree. The 3rd name cannot be read because 2 of the 3 letters are incomplete.

VoEAI-S 3 (cf. VoEAI, pp. 180-182 and pl. 13A).

The restoration of "(Li-)" (thus, (l)) before hl at the beginning of the text is unjustifiable since it is impossible to know how many letters were cut off by the photograph; thus, lhl.

The 3rd name reads as grn Girn; cf. WH 3337; instead of "GaBiN" of the edition; thus gbn.

VoEAI-T 1 (cf. VoEAI, pp. 182-183 and pl. 14A).

On the initial name hns, the editor writes that "der Name.is bisher nicht belegt" with reference to note 38: "S. aber A. Jamme" in JaNIL, p. "132." What he is referring to is the Liḥ name "hns... Hans-..."inJaL 2 B/4-5. Since the end of the name is missing, Voigt's remark is out of place. Voigt adds that "da ein Name ns vielleicht in WH1135a vorkommt, könnte man hier auch an eine Verbindung mit dem Artikel denken" with reference to note 40. Since the root hns does not exist, there is absolutely no choice: h has to be the article.Furthermore, in WH 1135a (cf. WiHaI, pp. 203 and 682, the name ns is certain. The editor should have explained what was his difficulty in reading the name there, instead of simply stating his "vielleicht"which remains unjustified in his paper. Voigt ends his brilliant onomastic anlysis with note 40: "Oder liegt einer Verkürzung des lihyanischen Namens hn?s vor??" Here again, he considers this name as complete! Furthermore, by adding a question mark after n of this name, Voigt shows his gross ignorance even of the Liḥ alphabet and, at the same time, for the 2nd time, his unwillingness to suggest his own reading. Finally,Voigt does not seem to know what he is talking about: how could Tham ns be "eine Verkürzung"ofLiḥ "hn?s"? Note that this name is followed by "??" in Voigt's note. Does the 1st question mark have anything to do with the reading of "hn.s"? If so, my preceding remarks are valid on 2 accounts.

The 2nd word of the text is read as "Bin-" (thus, bn) by the editor. But the initial is clearly k even on his facsimile. The word is kn He hided.

VoEAI-T 2 (cf. VoEAI, pp. 183-184 and pl. 14A).

The initial name is symn, as on p. 187A, not "SaYmāN" on p. 183, and the name is not mentioned in the commentary on p. 184.

VoEAI-T 3 (cf. VoEAI, pp. 182, 184 and pl. 14A).

The initial name reads as dgm Dâgim, instead of dgg of the edition; cf. Ar dajima "tristus fuit" (cf. FrLAL, II, p. 9A). Voigt's commentary states that "da ein Name mit der Wurzel rfs nicht belegt ist, konnte man hier an eine dialektische oder orthographische Variante zu der gängigen Wurzel rfd 'aufgeben, zurückweisen' denken." For the name rfst, cf. Ar rufsat "ordo vicium" (cf. FrLAL, II, p. 173A), and Saf ʾrfs in WH 1153 and 3209.

VoEAI-T 4 (cf. VoEAI, l.c.).

The commentary on the initial name ln states that "der erste Name wird gewöhnlich Laun vokalisiert" with reference in note 43 to "C 66 and SIJ, 193." Such a remark is aimed at introducing what must be new to the editor, viz. the spelling Lîn. He does not refer to any Tham text; cf., e.g., Hu 691a/1, where he could have read ln Lîn (cf. JaNIL, p. 125, note 73).

On the 2nd and last name fhrt, Voigt's note 44 states that "ein verb tfhr begegnet in" HaFSTL, p. "179," which is pl. 35 with the photograph and the facsimile of HaFSTL 1. Since the 2nd half of this text has never before been interpreted, Voigt has no right even to suggest the presence of a verb without justifying his assertion by publishing his reading of the whole pericope. The verb "tfhr" does not exist in HaFSTL 1, nor fhrt in CIS 4950, as claimed by Voigt in his commentary on the name. Finally, in his note 45, correct "46" to "45."

VoEAI-T 5 (cf. VoEAI, pp. 185-187 and pl. 14B).

The published facsimile of the text justifies the editor's reading of mn in the 2nd half of the text. But, the drawing is inaccurate because, instead

of m, the photograph shows 2 g's, which are well separated from each other except for a dot inbetween them at the two thirds of their height. The facsimile disproves the reading of the last letter as "z," and the photograph shows l. The text may be read as follows: hnhy mn hwy ggn ʿwl O Nahl: ḫawy repelled Gawgan [who] acted wrongfully. - mn, Hu 315/2. - hwy, cf. the verb in JsaF 701 (cf. below). - ggn, cf. Liḥ gmlgg in JsaL 332/2 and Saf ggy in CIS 920, if Dussaud's copy is reliable; this reading is listed by HaAIO among his "doubtful readings" (p. 936B),followed by "perhaps ʿiy?." This reading is unacceptable because the 1st 2 letters have the same size on the facsimile. - ʿwl, cf. Ar ʿala (o) "to act wrongfully" (cf. LaAEL, p. 2200B).

XVI - The Ḥismá Saf inscriptions published by E.A. Knauf.

The 3 Saf stones published by E.A. Knauf in ZDPV, 96 (1980), pp. 169-173 and pl. 11-13, come from Ḥismá, the coordinates of which are 29°00'N - 35°40'E (cf. Gazetteer - Jordan, Washington, 1971, pp. 165A and 167A).

The 3 photographs of the inscribed stones are magnificent.

Knauf's insertion of 2 signs, - and =, in his transliteration of the texts is unjustified because transliteration is not a translation and those signs correspond to nothing in the Saf texts.

The sign - is absolutely superfluous because all what Knauf wishes to do is to keep apart the 2 elements joined together by the sign. What is the use to replace an empty space by -? It is also inconsistent; e.g., "l-rbbʾl bn" of the 1st text: why is the sign used once and not twice?

The sign = is apparently meant to indicate the beginning of a new phrase; but its use is illogical in 2 places, (a) "w=wtm" should be "=w-wtm" and (b) before the 2nd complement of wtm because wbny is an incidental phrase; thus, instead of the erroneous and confusing "w=bny w-ʿl," it should be "=w-bny =w-ʿl."
What an unnecessary and complicated confusion!

Knauf's new system of transliteration also includes a feature of cosmic importance; viz. the pedigree is given the whole line 1. After that I do not understand why each pericope is not given a special line and all the more so because the complement (text no. 4) or complements (text no. 1) of a verb is or are given a special line when they are cut off from their commanding verb by another verb.

Knauf's translation follows into F.V. Winnett's footsteps by eliminating the conjunction w introducing the pericope immediately following the pedigree. But, he translates w before bny although it is the verb of an incidental phrase.

Knauf's commentary is practically limited to endless lists of parallel names of all kinds; e.g., no less than 12 Greek parallels to ʿmr(p. 171)!!!What is the author trying to prove or achieve since he does not vocalize the names?

Knauf's sense of direction is rather peculiar: the series of 7 strokes is to the left of the text no. 3 and above the beginning of text no. 5. Yet, his transliteration places them both below the text!

KnaufS 1 (cf. KnGSI, pp. 169-171 and pl. 12A).

The 2nd name of the pedigree reads as ʾmlt ʾAmlat; cf., e.g., mlt in Damas 1312. I am unable to figure out where the editor's reading of "ʾmyt" come from.

The important feature of the text is not pointed out by Knauf, who reads the 2nd half of the text as follows: "w=wtm ʿl hmrt w=bny
w-ʿl wdʿ w-ʿl ʿmr
Er trauerte um HMRT-und baute (an dessen Grab?) - und um WDʿ und ʿMR."

1 - The transliteration invents a 2nd w before bny, and the translation does not render the 3rd ʿl. The use of the hyphen before "und um" is most probably intended to refer wʿl wdʿ to wtm. If true, the same sign should have been inserted after "HMRT," another illogical consequence of the author's irrational system of transliteration.

2 - On the verb wtm, Knauf refers (p. 170, note 21) to E. Littmann in HaLiSTI, published in 1952, HaLi 494. One year earlier, however, G.L. Harding had already suggested the same idea: "The verb wtm appears to have the same meaning as wjm, which is more commonly used and can mean either 'to be sad for' or 'to place a stone on the cairn of' a person" (cf. ADAJ, 1 [1951], p. 25, on HaNST 1). Harding's 2nd translation of wgm is erroneous. My remark published in 1974 in JaMAR (V, p. 101, note 63), to which Knauf does not refer, may be reproduced here: HaLiSTI's "suggestion seems to be based only on the identical grammatical usage of both wgm and wtm and also on the fact that the two verbs have two radicals in common. However, the original meaning of watama is 'to break.' I suggest interpreting wtm as describing the act of 'breaking' something as a symbolic gesture of grief in connection with someone's death."

3 - Knauf does not exactly know the accurate meaning of bny or does he wish to keep F. Zayadine's favors by adding "(an dessen Grab?)" to his translation? At any rate, his addition is unjustifiable because it has no correspondent in the text itself.

4 - Note also that the 4 letters to be seen in the upper right corner of the photograph belong to hl ww of the center of no. 5. Knauf's commentary does not mention them.

The pericope may be read as follows: wwtm ʿl hmrt wbny wʿl wdʿ wʿl ʿmr And he performed the breaking act for Hamrat - and he built - and for Wadiʿ and for ʿAmr. - hmrt, WH 3682. - wdʿ, e.g., CIS 3876. - ʿmr, e.g., WH 1629.

KnaufS 2 (cf. KnGSI, p. 171 and pl. 12, top).
Cf. the preliminary remarks on KnaufS 1. The editor reads the beginning of the pedigree as follows: "l-mrʾykd" with reference to Tham ykd in JsaT 8 and his reading of WiAM 6 (not "7") as "yrʿkd." But, he fails to point out that there is no Ar root, such kdd or kw/yd or wkd. For the 2 tham Tham referred to, cf. below; ykd is in neither one. The editor also writes this: "saf. mrʾl (mrʾ + ʾl)." The name mrʾl is mrʾ + l (= il).
The beginning of the text has been retouched and is very crowded. I suggest reading the pedigree as follows: lmrʾ ykdh bn hnʾ By Mara' - he is working - son of Hani'. - mrʾ, e.g., LP 772. - ykdh, cf. Ar kadaha "to work, labour, employ oneself actively" (cf. LaAEL, p. 2595C); and the name kdh in Ox 303. - hnʾ, as in the edition. - For wtm, cf. above, the commentary on KnaufS 1.

KnaufS 3 (cf. KnGSI, p. 171 and pl. 12, bottom).
The 2nd and last name of the pedigree is read as "ʿbt" by the editor. But, there is a n before ʿ, and the 3rd letter is r, not "b;" thus, nʿrt Naʿrat; e.g., JaS 131. - For wtm, cf. above, the commentary on KnaufS 1.

KnaufS 4 (cf. KnGSI, p. 172 and pl. 12, bottom).
The editor writes: "ʾlhl: <* Allāh'il." As far as Saf is concerned, ʾlhl is a gtll (l = il) derivation, ʾlh + l (not ʾl); thus, ʾĀlihil. - For wtm and the incidental phrase wbny, cf. above, p. 188, the commentary on KnaufS 1. Finally, instead of "ʾm r t" of the edition, read hmrt; although damaged, all 4 letters are certain on the photograph.

KnaufS 5 (cf. KnGSI, p. 172 and pl. 13, top).
For the etymology of thl, cf. above, p. 183.

XVII - Saf texts examined during the preceding research.

CIS 204 (cf. CIS, p. 34 and pl. 95).
CIS's reading of the initial letter of the 1st name as "ḥ" comes from joining 2 letters together. This suggestion is justified by the shape of the letters involved. In CIS's reading of the 2nd name as "dḥḥ," the 2 tiny circles must be suppressed; the 2 letters cannot but be ʿ's. CIS's commentary reads as follows: "dgg, etc., cf. LP 383;" thus, dgg Dagg (cf. also dgg in HaAIC, p. 235). The 3rd name reads nfrt Nafrat (instead of CIS's "nsbt;" cf. also HaAIC, p. 588); cf. Wi 914. The 4th name is ġtm Ġatm (instead of CIS's "wtm"); e.g., WH 116. CIS's commentary refers the pedigree after dgg to "LP 383," as already pointed out above. But, the 3rd and 4th names of this text are, respectively, nsbt and tm (cf. LiSI, p. 100).

CIS 945 (cf. CIS, p. 128B and pl. 3).
CIS reads the initial name as "wky," and this reading becomes certain in HaAIC (p. 649). The name may be reads as wḥy Wahi; cf. the verb in Wi 611.

CIS 1083 (cf. CIS, p. 145B and pl. 23).
The editor reads the text as follows: "ʿwd ʿl wʿl bn ẓfr Tutelam super Waʿlum, filium Ghufayri."
An imprecation addressed nobody is difficult to accept, and the 8th and the 13th letters, read as "l" and "r," are clearly written as y and l, respectively. The text may be read as follows: ʿwd ʿlw ʿy bn ẓfl ʿAwad overcame ʿAyy, son of Ġafil. - ʿwd, e.g., Moab 7. - ʿlw, cf. Ar ʿala (o) "to overcome, have or gain the mastery over someone" (cf. LaAEL, p. 2143B).

CIS 1257 (cf. CIS, p. 180B and pl. 20 and 101).
V.A. Clark states that HaAIC "largely supersedes the earlier work of G. Ryckmans, Les Noms Propres Sud-Sémitiques" (cf. ClAS, p. 138 with the correction of p. [ii]). The reference to the 2nd work should thus remain exceptional. Yet, he refers to it in his commentary on ClAS 1081 (cf. above, p. 98) and in a most unfortunate manner:
"RNP I, p.200 lists the name RMD as occurring in Dussaud 64 (C 1337) but an examination of the facsimile (Corpus, Tab.XXVIII) shows this name to be RJD, as read by the Corpus editor" (p. 421).
Not satisfied with confusing Saf letters, Clark also confuses the sigla of the inscriptions: he erroneously writes "Dussaud 64" instead of "Dussaud, V, 64," as clearly printed in CIS (p. 180B), and he further attributes to "RNP" an information which the latter does not give.

"RNP I, p.200" column B, gives the following reference under rmd: "W. II, 1g (D. Gloss.)." This abbreviation stands for "Dussaud, Glossaire safaïtique" in R. Dussaud et F. Macler, Mission dans les regions désertiques de la Syrie moyenne (Paris, 1903, pp. 206-238), and p. 235B lists rmd with the following reference: "W. II, 1g" which is Wetzstein II, 1g = Wetzstein 64 = CIS 1257. JaSN (p. 103) has already pointed out that "II, 1e" printed in the introduction to CIS 1257 must be corrected to II, 1g.

The palaeography of the 2 copies, Wetzstein II, 1g and Wetzstein 64 is uniform and the 2 texts must be considered as having been engraved by the very same person. Yet, the initial of the 1st name is so different in each case that a choice cannot rationally be justified, contrary to CIS who choses Wetzstein 64 without justifying his selection. The initial name is rmd Râmid in Wetzstein II, 1g (cf. CIS's pl. 101), but gmd Gâmid in Wetzstein 64 (cf. CIS's pl. 20). For the reading of the last name, cf. JaSN, p. 14.

CIS 1350 (cf. CIS, p. 182 and pl. 29).

This note is to be added to JaSN, pp. 50-51, note 46. The 3rd name of the pedigree reads as lwsn Lawsân. The 3rd letter has already been read as s by J. Halévy in RS, 9 (1901), p. 135, no. 76. HaAIC gives an ample choice of readings of this name, viz. "LWHN or lwsn, rwsn, rwhn?" (p. 939A).

CIS 1553 (cf. CIS, p. 206A and pl. 69).

The 2nd and last name is hrt Harat (instead of CIS's "hbt"); cf., e.g., IM 51045c. HaAIC endorses CIS's reading and claims that the name is also found in CIS 1554 and 1555 (p. 173: "C 1553-5"). In these 2 texts, there is no name beginning with the letter h.

CIS 2250 (cf. CIS, p. 294 and pl. 76).

The 2nd and last pericope is read as follows by CIS: "wwgm ʿl šrk wʿl ʾb(h) wʿl bny(h) Et signum posuit pro Šurayko, et pro patre suo, et pro fillis suis."

Here again, this is a case where a name is gratuitously understood as a qtyl derivation (cf. above, Hâʾil 32, on pp. 157-158). Furthermore, CIS arbitrarily corrects 2 y's to "(h)" to suit himself, but leave another y intact also to suit himself. Since it would be normal to assume that the engraver belongs to the same generation as that of šrk, the latter's father would be an old man and šrk's sons would be youths. Therefore, CIS's interpretation would practically imply some kind of family catastrophy wiping out the whole of šrk's male descendance in their youth. Although not impossible, such an assumption is not suggested by the text which has to be read as it stands.

The pericope may be read as follows: wwgm ʿl šrk wʿl ʾby wʿl bnyy And he mourned over Šarik and over ʾAbay and over Bunayy. - ʾby, e.g., WH 85. Note also that WiHaI treats ʾby as a qtyl nominal derivation; "ʾUbaiy" (p. 548A). - bnyy, HaCH 144.

CIS 2274 (cf. CIS, p. 297 and pl. 18, 24, 31 and 77 for the 4 copies of the text).

CIS's only unacceptable reading is that of the 5th name of the pedigree "kt[m]." The letter m does not exist in any of the 4 copies. The copy of Dunand 641a (pl. 77) has isolated the 2 sections of the letter k and omitted n of the preceding bn. The name reads kt Katt, as in HaAIC (p. 494), who also refers to "C 4069, 4761. WH 2764." The name does not exist in CIS 4069 (cf. JaSN, p. 89, note 154) and 4761 (cf. below). The reference to WH 2764 is correct. WiHaI also

refers kt to WH 302b, 628a and 2764. The name exist in WH 2764, but it does not in WH 302b and 628a; for these 2 texts, cf. below. Note that WiHaI uses the pedigree of the present text in his pedigree of WH 1030 (p. 189).

CIS 2383 (cf. CIS, p. 56A and pl. 56).

This short text may be read as follows: lhbnh By Hâbimh. CIS does not use the little dot which is outside the hatching. Cf. hbnt, e.g., in CIS 1182.

CIS 2606 (cf. CIS, p. 340A and pl. 60).

The editor corrects the 2nd letter h to a doubtful ʾ and reads kn as "(bn n)." The text may be read as follows: lhhk sr By Hahakk. He was traveling. hhk, cf. hk, e.g., in WH 1489b. - sr, e.g., CIS 874.

CIS 3064 (cf. CIS, pp. 389-390 and pl. 83).

The 2nd half of the text is read in JaSML (p. 507) as follows: "wyr mmdbr hsf hdʾn snt hsf ʿrhm bkl srr yrhn And he journeyed [here] from the desert [where] the sheep have disappeared the year a lion has penetrated into all low-land of Yarhan." The story is described substantially but clearly and the disappearance of the sheep finds a natural explanation. Obviously enough, ClAS does not like it probably because it is too logical for his confused mind. On the other hand, he carefully fails to refer to WiHaI's treatment of the text (p. 362, commentary on WH 2411). Clark's treatment takes 24 lines (pp. 389-390).

a - hsf hdʾn is translated as "the sheep having been swallowed up." But, hsf cannot be a passive participle, which is mhsf. If it is facile to understand how sheep might disappear in the desert, it is not easy to figure out how they might have "been swallowed up." Clark's answer to the question may be found in his etymology of hsf, viz. "see Ar. hasafa, 'to sink down (of land)' and ... [Saf] ʾhsf apparently refers to 'soft tracks of land,' evidently quicksand." His meaning of hsf is inspired by HaAF (p. 167A). But, LaAEL (p. 738A) makes it clear that the verb may be said of anything, including human being(s), viz. "He, or it, sank into the ground." Furthermore, Clark's equation of "soft tracks of land" and "evidently quicksand" is a gross exaggeration which proves, once more, that he actually does not understand the meaning of the words he uses. There is such a big difference between those 2 realities.

b - "The verb hsf cannot be read as 'has penetrated', as this would be equivalent to the Ar. hasafa" and "nor is the Safaitic s interchangeable with the š of Arabic," states Clark. My commentary never mentions Ar hasafa; Clark is the one who brings it up; therefore, his 2nd remark is out of place and concerns him only. Furthermore, he here again shows no respect for the written word and he argues against what he thinks instead of against what is written. His 1st affirmation is erroneous: it is hsf b which is translated as penetrated into because hsf alone is translated as disappeared;" cf. FrLAL (I, p. 486A): "hasafa demersus fuit et disparuit (locus)." The 2 actions are concomitant.

Clark adds that "it is most unlikely that the author would have used the word hsf twice with two entirely different meanings" (cf. already above, the commentary on ClAS 426, on p. 59). *It is to be hoped - but not at all certain - that he had noticed that hsf is attested once without any preposition and once with one, b. It is also to be hoped that he knows that a preposition may alter deeply the meaning of a verb. The very 1st page of HaAF, one of the 3 Ar dictionaries listed in his bibliography (p. 501), already gives him a good example of that well-known feature: "ʾadaba 'to last,' but ʾadaba bi 'to settle, to abide in a place'" (p. 1A).

c - "The word ʿrhm is untranslatable and cannot be read as 'lion'," affirms Clark.

WiHaI had already said something similar. My answer in JaIFSC (p. 522) reads as follows: "for ʿrhm, cf. Ar ʿarham and ʿirham 'lion' (cf., e.g., G. W. Freytag, III, p. 147B)."

d - My "translation involves the incorrect reading of bkl - the b here is manifestly not to be read so. It is the letter l," affirms Clark. My reading of the letter in question as b is explained as follows: l is always a straight line, the only exception is l of bkl which is a straight line ending with a slight concave curve. The letter b of bkl, on the contrary, is a slightly convex curve of the same type, but in the opposite direction, as that of b of the 3rd bn. It is, thus, b, not l. For other examples of Clark's confusion of letters, viz. his inability to recognize letters, cf. above, pp. 15-16.

e - Clark's reading of the section is "ʿr hmlk the asses of the king." For his opinion on hmlk, cf. above, pp. 13-14. Since mlk has the article, that person must be very well known, viz. he has to be "the king" of the author of the inscription. Unfortunately, the Saf people are not known as having ever had kings of their own. It has to be a foreign king. From where? Clark obviously enough does not even attempt a guessing; nor does he explain why the asses of that foreign king were in the middle of the desert. But, the reader knows by now that such questions do not interest Clark's mind, blinded as it is by a few gimmicks with which he solves all problems.

CIS 3184 (cf. CIS, p. 415 and pl. 85).

The pericope, wtbr hyt (as in the edition) may be translated as and he destroyed a beast. - tbr, cf. Ar tabara "to break, smash, destroy" (cf. SaAAL, p. 63B). - hyt, the word refers to a wild beast.

CIS 3192 (cf. CIS, p. 416A and pl. 85).

CIS reads the text as follows: "lqh bn ʾswdʾ ʾtqy Quhho, filio ʾAswada ʾi, ʾAthaqitae." If the last word be gentilic, one would expect it to be introduced by the article. The last letter is in stippling. Furthermore, the ʾqtlʾ nominal derivation is very rare; e.g., ʾswrʾ in CIS 228, and ʾfdʾ in WH 1663. The 2nd half of the text may be read as follows: ʾswd (h)ʾtqy ʾAswad, (the) ʾAtaqqite. - ʾswd, e.g., CIS 89. - ʾtq: the 2nd example of the equivalence k = q (cf. above, pp. 172-173, the commentary on Hâʾil 178, for the 1st one); cf. Ar takka "preregrinatus fuit in terra" (cf. FrLAL, I, p. 223B).

CIS 4076 (cf. CIS, p. 512 and pl. 36).

The central pericope is read by CIS as "wwgm ʿl ʾbgr bnyh Et signum posuerunt pro Abgaro filii eius." The words "posuerunt" and "filii" should be corrected to "posuit" and filio." Furthermore, the usual formula would be "bnyh ʾbgr." Finally, there is a n after yh, which is not to be found in CIS's translitteration.

The pericope may be read as follows: wwgm ʿl ʾbgr bn yhn And he mourned over ʾAbgar, son of Yahûn. - yhn, HuIR 25 (cf. below).

CIS 4664 (cf. CIS, p. 577B and pl. 45).

hhyt may be translated as the beasts because of the 3 drawings accompanying the inscription.

CIS 4761 (cf. CIS, p. 588 and pl. 86).

The central section of the pedigree is read by CIS as follows: "gz b[n] kt." HaAIC also lists this text under "gz" (p. 160) but as "not certain." But,

the letter n is inexistent on the facsimile. The letter "k" is composed of a vertical stroke with a short aslant stroke appended. Note that the upper part of the k of the initial name is curved instead of being straight. Thus, I suggest reading the letter involved as l and considering the short aslant stroke as adventitious and, consequently reading CIS's 2 names as a single one, gzr(l)t Gezar(l)at; cf. gzyr in CIS 1546.

CIS 4950 (cf. CIS, p. 607A and pl. 87).

CIS reads the text as follows: "lhy bn fhrt Hayo, filio Fahrati." This text is also mentioned under "fhrt" by HaAIC (p. 473). The next to the last letter cannot be read as "r;" it is b; compare the rounded r with a small hook at the top end. The text may be read as follows: lhyrn fhbt By Hayran. And fear! hyrn, cf., e.g., hyrw in Tap 41. - hbt, cf. Ar haybat "timor, reverentia" (cf. FrLAL, IV, p. 422A).

CIS 5364 (cf. CIS, p. 655A and pl. 54).

The author reads the text as follows: "lbny dʾb Filiis Dhiʾbi." This interpretation is unacceptable not only because the so-called joint authorship does not exist (cf. above, pp. 116-120) but also because the author of the text would remain unnamed.

CIS's commentary suggests another possible reading, viz. "forsan legendum lbny [bn] dʾb Baniyo, [filio] Dhiʾbi." For this unjustifiable restoration, cf. above, p. 150.

The text reads as follows: lbns dʾb By Binaws. He was frightened. - bns, a bntl nominal derivation; cf. ns in HaCH 166. - dʾb, cf. Ar daʾaba "to frighten someone" (cf. LaAEL, p. 948B); here, in the passive voice.

HaCH 34bis (cf. MaSIAM, II, p. 192 and 345).

Macdonald reads the text as follows: "l ʿtbh bn" without any translation. He claims that his "b . could be a r, or even in some lights a s." It is difficult to understand the speculations suggested here since the author has a definite letter form for b in bn, viz. a long, slightly curved line. The letter in question is composed of 2 short strokes making a well-rounded right angle. Therefore, it is r and cannot be either "b" or "s."

The text reads as follows: lʿtrh bn By ʿAttâruh. He stopped [here]. - ʿtrh, cf., e.g., ʿtr in JaS 72b. - bn, e.g., JaS 57c. - Macdonald's note 27 (p. 207) reads as follows: " HIn. shows ʿtrh as occuring [sic!] in Iraq Museum 46940a. However, the name (read in HFSI as ʿlbh) is in a damaged part of the text and it is difficult to be certain of the reading." For the 3 texts of IM 46940, cf. below.

HaCH 196a (cf. JaSN, p. 79, note 115).

The text is not listed by MaSIAM, II (pp. 200 and 202) in his identification of J 14179.

HaFSTL 1 is engraved on a very pitted surface with a damaged spot on the left (cf. HaFSTL, pp. 99-100A and 179).

The 2nd and last pericope, which is partly deciphered by the editor and remains untranslated, may be read as follows: fhlt slm wqbll ʿdl whm[h bn shwʾ wdh bn ʾlhf And, O Lât, save and welcome ʿAdul and Ham[. huh, the two sons of Sahwa' and Dayh, son of ʾAlhaf. - For slm wqbll (e.g., JaS 108) or qbll wslm (e.g., JaS 132b), cf. JaSICA, p. 66, no. JaS 71a. Here, however, the 2 words followed by direct complements are verbal forms. - ʿdl, e.g., CIS 84. - The 1st bn is a dual

because ᶜdl would otherwise be the only of the 3 persons to remain without any pedigree. - šhw², cf. šhy in Ox 354. - dh, cf. dhn in CIS 841.

HaFSTL 2 (cf. HaFSTL, pp. 100-101 and 180).

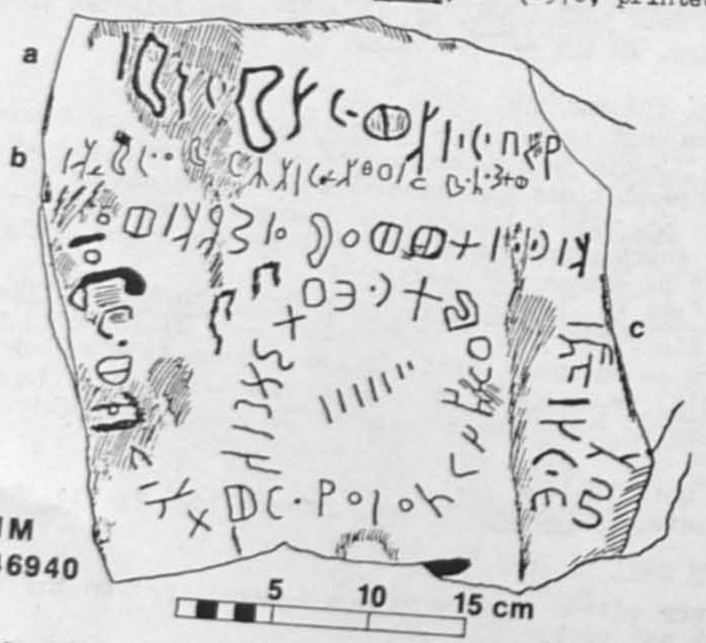
The pedigree of the text may be read as follows: lhdrf bn ymgd By Hadārif, son of Yamgud. - hdrf, cf. drf in HaLi 189. - ymgd, cf., e.g., mgd in JaS 127. The tribe name reads as rks Rākis; cf. WH 2837.

HaFSTL 3 (cf. HaFSTL, pp. 101-102 and 180).

The text is by a woman. The person she was longing for is dn Dawn; e.g., CIS 5165.

The 3rd fourth of the pericope is hopelessly crammed by a cluster of lines which may probably be deciphered on the stone itself but not from the photograph now at my disposal. The pericope may be read as follows: w²lt wdsr ..h wdrbt And ²Allat and Dūsarā [have ...] her and Darbat. The editor states that "the invocation to ²LT and DSR is clear" (p. 101B). The names of the 2 deities are clear but the absence of the invocative particle h before ²lt indicates the phrase to be affirmative, not invocative. The following verb is dual. - drbt, cf. drb, e.g., in WH 703 (cf. also HaAIC, p. 251). This person was most probably a female relative or friend of the author of the text.

IM 46940 is a rhomboid-like stone the front of which is covered with 3 texts; cf. G.L. Harding in Sumer, 26 (1970; printed in 1971), pp. 179-180.



a: a long line making a large ⊇ ending with a wide, circular loop inside of which is the well-known series of 7 straight strokes; it may be read as follows: lmġ bn mk bn w²ln bn zry²l bn ᶜlt wwgm ᶜl fs²l wᶜl ᶜmrn wᶜl sn²t wbny ᶜl ᶜh bh². sgmt bn hgt fhr lh By Mawg, son of Makk, son of Wa²lan, son of Ziray²il, son of ᶜUllat. And he mourned over Fays²il and over ᶜAmrān and over San²at and he built upon ᶜAwh [who] became familiar with Sagmat, son of Haggat. And wealth to him!

HaAIC lists 6 names of the text: mr (p. 536; a misreading instead of mġ), mk (p. 561), w²ln (p. 633), fs²l (p. 468), ᶜmrn (p. 438) and ᶜtrh (p. 405; a misreading instead of mt bn h). In al-Abhath, 22 (1969; printed in 1971), p. 7, no. 19, Harding lists the tribe name "bᶜlt" with the note "very doubtful reading." The editor mistook y of zry²l for "d;" thus, "d²l;" then, he did not see the n of hg; thus, he read "d²l bᶜlt."

mġ, WiAM 9a. - w²ln, e.g., HaCH 98. - zry²l, cf. JaMAR, VIII, p. 10, on Tap 80, where the mention of the above-listed paper of G.L. Harding was mistakenly overlooked. - ᶜlt, e.g., Wi 125. - fs²l, e.g., Hali 494 (for some remarks on this text, cf. JaMAR, V, pp. 100-101). - ᶜmrn, e.g., Wi 975. - sn²t, cf. sn² in CIS 861. - ᶜh, e.g., CIS 1329. - bh², e.g., Wi 184. - sgmt, cf. Ar sajam "tears; flowing tears; water" (cf. LaAEL, p. 1312A). - hgt, e.g., hg in Tap 1, and in Tham, e.g., But 98. - hr, e.g., JaS 37.

b: engraved below the upper section of text a: l²sm bn ᶜmr d²l bs² wyla mhn ftw By ²Asamm, son of ᶜAmr, him of the tribe Basa². And Mamhan sat [here, when] he was a youth.

HaAIC lists ²sm (p. 45), ᶜmr (p. 436) and bs² (p. 105; cf. also his paper in al-Abhath, p. 7, no. 15). - bs², e.g., CIS 5279. - mhn, cf. nh, e.g., in CIS 1910, and nhn Nawhan in Wi 340.

c: 2 vertical lines engraved to the right of the loop of text a: l²slh bn hf² By ²Asluh, son of Hafa².

HaAIC lists ²slh (p. 45) and "rf²" (p. 283 without the mention of "c" after the number of the text) which is also mentioned as "rfᶜ" (p. 284). The editor eliminates the lower half of h. - ²slh, e.g., JaS 37. - hf², e.g., Ḥaḍrami Ja 948/1.

LP 407 (cf. LiSI, pp. 107-108).

The snt pericope was dealt with in JaSN, p. 88, note 150. The rest of the inscription after hdr this dwelling-place may be read as follows: wrᶜy bql tks² ²mt wngy snt b²s msrk hls ²ndh wdll hnᶜm fhbᶜlsmn rwh ld s²r wᶜwr ld yᶜwr hsfr And he pastured on grass along the path of ²Amat and of Nagay the year he was distressed by reason of associating with Hals [who] drove and led astray the cattle. And, O Baᶜalsaman, [grant] quietness to him [who] left intact, but one-eyedness to him [who] would damage, the inscription!

rᶜy bql, cf. JaCUR. - ks², e.g., CIS 523. - ²mt, CIS 4985. - ngy is a place-name for there is no reason for considering the word as a verb, he escaped. - ²ndh, 4th form of ndh; cf. Ar nadaha "to drive" (cf. SaAAL, p. 1048). - dll, here, in the 2nd form "to lead astray" (cf. LaAEL, p. 1797A). - nᶜm, e.g., CIS 4803. - s²r, 2nd form (cf. WiHaI, p. 638).

LP 475 (cf. LiSI, p. 126).

The pericope is read by the editor as follows: "wngdb bn bn(h) And he was angry with his son(s)." But, the author gives the 7th form to gdb which cannot exist the meaning of the 5th form "to be angry." Furthermore, the 2nd letter of the pericope is l which is 7 mm long (cf. the lām auctoris with 8.3 mm) contrasting with the 2 b's: 4.1 and 3.5 mm, respectively. Moreover, the author's misreading of bn is corrected to mn on p. 349A. But, either of these 2 prepositions does not fit with the author's verb such as he understands it. Finally, the author arbitrarily corrects the last letter ² to "(h)."

The text may be read as follows: wlġ dr mn bn² And he demanded Darr from Bana², lġ, cf. Ar lāǧa (i) "to demand" (cf. SaAAL, p. 946B), and the name lġ in Ox 221. - dr, e.g., JaS 85a.

LP 602 (cf. LiSI, p. 155).

The editor reads the central pericope as follows: "w²srg mhw wtlbn g(y)l And he went eastward into the desert to a valley without any plants. And he tarried [here] at midday."

The 1st objection against this translation is:what might be the purpose of a trip into such a valley? The 2nd objection is the reading of "(y)" which the editor claims to be "a small letter added over the q." After n and l, y is the easiest letter to insert anywhere. Why would the engraver add a tiny y to the upper extremity of q when the space between q and l is wide enough for 2 letters such as y? There cannot be any doubt that the copyist took a small design in the stone for the letter y.

The central pericope may be read as follows: w'šrq mhwwt lb nql And he went eastward from Hawwat, halting at relays. - hwwt, a place name; cf. the personal name hwt, e.g., in CIS 336. - nql must be a plural since it is most likely that the author had to stop more than twice on his way to wherever he had decided to go.

LP 1135 (cf. LiSI, pp. 234-235).

In spite of my evaluation of the text (cf. JaSN, p. 56, note 57), I repeatedly went back to it in an effort to understand it with the minimal amount of corrections. The 3rd and last name may be read as gmyh Gamayuh; cf. Ar gama (i) "to cover up, roof (house)" (cf. SaAAL, p. 600 B).

The balance of the text may tentatively be read as follows: (w)ms[w] 'l 'bdy 'm gbhh w'b 'l myr '[m] bs'd dsr fhlyt lldy ..... w'wr h[l]t y'r hhtt And he walked to 'Abday with his chief and returned to the food supplies [which] he directed with the help of Dusara. And fright to whoever would applied himself to .....! And render one-eyed, O L]at, whoever would erase this engraving!

ms(w): the upper section of w is missing on the facsimile; cf. Ar masaha (i) "grensus fuit; incessit, ambulavit" (cf. FrLAL, IV, pp. 183B-184A). - gbh, cf. Ar jabhat "chief (of a people, or company of men)" (cf. LaAEL, 1145. - 'bdy, e.g., CIS p. 377C). - 'b, CIS 5175. - myr, cf. Ar mîrat, pl. mîr "commeatus" (cf. FrLAL, IV, p. 223B). - 'm, cf. Ar ama (o) "regit, gubernavit" (cf. FrLAL, I, p. 72A).- s'd, cf. Ar sa'ada "to aid, assist, help" (cf. LaAEL, p. 1360C). - hlyt, cf. Ar hala, 3rd form hala (i) "effrayer, épouvanter" (cf. BiKaDAF, pp. 1441B-1442A).- ldy, cf. Ar ladiya "to apply oneself to" (cf. SaAAL, p. 914A). - y'r = y'wr, e.g., in VoEAI-S 1. - htt, e.g., JaS 36.

LP 1190 (cf. LiSI, p. 263).

The 2nd name may be read as 'sy 'Asay; e.g., IM 51045a. The bottom of the staff of the letter is free from any addition; there is a short stroke to the right of that extremity, which may be discarded as adventitious.

The pericope is correctly read by LiSI as follows:"snt hdr 'l srtt in the year in which he went down to Sartat." LiSI also considers as possible the interpretation of 'l srtt as "the tribe of S.r.ṭ-t" and vocalizes srtt as "the name of a village in Palestine." Neither of these 2 suggestions can be substantiated.

LP 1196 (cf. LiSI, p. 264).

The central section of the pedigree is read by the editor as follows: bn hrt b(n) msk b. har-Raith b. Masik." But, "t" is s, and the editor uses the letter immediately following s twice, as "b" and "m."

This section of the text may be read as follows: bn hbs (bn) hr son of Habis, (son of) Hayr. - hbs, cf. Ar habis "alacer, agilis" (cf. FrLAL, IV, p. 363). - hr, e.g., JaS 2.

Tap 12 (cf. HaSIT, p. 6B and pl. 1).

Preliminary note to Tap 12-14. - The stone bearing the 6 texts became J 14171. MaSIAM, II, also lists this equivalence (pp. 200 and 203) but does not make any remark on Tap 12-14 and fails to mention the 2 short texts Tap 12 b and c which are not referred to by Harding.

G.L. Harding's facsimile is but a travesty of the original as can be seen when comparing it with a photograph; consequently, JaMAR's remarks (VIII, p.3)must be deleted.The 3rd and last name of the pedigree is 'rs 'Ars; e.g., CIS 2555. Contrary to the editor's facsimile, the last 4 letters of his text must be isolated because of the following 3 reasons. (a) Their tracing is almost twice as thick as that of the preceding letters; (b) the height of the last 2 is almost twice as long as that of the other letters, 20.1 mm high against the normal 12 mm of the preceding letters; and (c) the last 2 letters are sestrograde, and those of the main text are dextrograde.

The 2nd half of the text may be read as follows: wbny 'l bnh And he built for his son. Cf. the edition.

Tap 12a (cf. HaSIT, p. 6B and pl. 1): cf. the commentary on Tap 12.

The isolated name may be read as follows: fk'w Fak'aw. Cf. fk'l in CIS 16.

Tap 12b: a short text in fine lines below dbn'rsw and to the left of bny of Tap 12; cf. the preliminary remark on the same text.

The text may be read as follows: ltn bn hrt By Tayn, son of Harat.- Tham Hu 283, and in Saf, e.g., tn'l in CIS 4563.

Tap 12c: a short name below zy of Tap 12 and to the right of gdyr of Tap 13; cf. the preliminary remark on Tap 12.

The name 𐩣𐩡 may be read as hy Hawy. - Cf. Ar haw^in "amans, cupidus" (cf. FrLAL, IV, p. 420B).

Tap 13 (cf. HaSIT, pp. 6B-7A); cf. the preliminary remark on Tap 12.

Here again, G.L. Harding's facsimile is but a caricature of the original. The 1st name reads as gdy Gaday (not at all "'dy"); e.g., Wi 654. The initial letter of the editor's "bny" is unusual, being composed of 2 almost equal strokes making a slightly obtuse angle. I suggest reading the letter as a and interpreting wsny as Wasnay as the name of the author's brother; cf. wsnn in CIS 4116.

Tap 14 (cf. HaSIT, p. 7A and pl. 1); cf. the preliminary remark on Tap 12.

Here again, Harding's facsimile is a parody of the original. kkbn Kakkaban is certain. The facsimile does not reproduce the wasm immediately after the text, a somewhat rounded square with a cross inside; cf. the same symbol but well rounded, e.g., in CIS 2558.

WH 29 (cf. WiHaI, pp. 40 and 659).

MaSIAM, II (p. 350B) published a photograph of the stones bearing WH 28,29 and 34,but does not make any remark on WH 29 (p. 194). Yet, the last word of the text cannot be read as rwh, as in the edition. It reads as gwh Ruin! Cf. the verb in CIS 466bis, and Ar jawh "perte, destruction" (cf. ChDAF, p. 118B, and FrLAL, I, p. 321B). The size of the original letter is about the size of the c of b'lsmn; but there is no 'w/yh root in Ar.

WH 36 (cf. WiHaI, pp. 41 and 659).

The 2nd name is read as "rfz" of which "the root is unknown in Ar." in spite of the commentary on JaS 118 published in JaSICA in 1978, p. 80: "Rāfiz; cf. Ar rafaza 'to strike'," an information which comes from FrLAL, II, p. 172B: "rafaza ferit." HaAIC (p. 284) also has "RFZ Root unknown." Cf. also ʾrfz in WH 3811.

The last name of the text is read as "nšlʾl" (cf. also HaAIC, p. 589). If the 2 extreme letters are distinguishable, the 3 central letters form a compact cluster the 1st letter of which is f, not at all "š." Since there are 3 prongs at the bottom and only 2 at the top to the right of f, the name may be read as nflʾl Mafilʾil; cf., e.g., nflm in CIAS 1169.

WH 38 (cf. WiHaI, pp. 41 and 659).

The editors read the 2nd and last name as "(b)yn," which becomes certain on p. 562A and also in HaAIC, p. 126. These authors eliminate the letter n and misread r as "b." The name is rnyn Runayn.

WH 73 (cf. WiHaI, pp. 51 and 660).

In the editors' transliteration, the 2nd group "bn ʿnq bn shr" is a dittography and must be suppressed. The 3rd name is read as "d(r)h" by the editors and the name becomes certain in the transliteration as well as on p. 574A. The name is clearly dlh on the facsimile; Dālih; cf. also HaAIC, p. 242.

The pericope reads as follows: whwb ʿl ḥbb. Unless ḥbb is introduced by the lām auctoris or found inside a pedigree or in an expression, such as wwlh ʿl ḥbb ḥlh (WH 2379), the editors interpret ḥbb as "loved one, friend" (p. 633). As a matter of fact, in the wʿm, wlh, etc., pericopes, the objects always are well specified and precise. An expression, such as wwʿm ʿl (ḥ)bb fḥbb, does not contain any indication that an exception to the rule might be intended, and the other expressions snt fsnt and ʿm fʿm do not prove that ḥbb is a substantive rather than a personal name. The expression may be translated as follows: and he acted unlawfully against Habīb.

WH 104 (cf. WiHaI, pp. 55 and 661).

The 1st name is read by the editors as "bslm Abū-Salam" (also p. 559A), but as "slm" in HaAIC (p. 325). Both readings are unacceptable because, in the 1st case, the editors read the 1st 2 letter in the wrong order and, in the 2nd case, the author simply eliminates the letter b. The name is sblm Sablum; another qtlm derivation (cf. below WH 2803); cf. sbl, e.g., in Wi 545.

WH 107 (cf. WiHaI, l.c.).

The initial name read as "ʾby" by the editors (cf. also HaAIC, p. 17) is notes that it could also be read as "ʾsy" (cf. also HaAIC, p. 47) or "ʾby." ʾry ʾAray as in WH 3506 according to the edition (p. 374), but the commentary

WH 116 (cf. WiHaI, pp. 56 and 662).

For the initial name, cf. JaMAR, IX, p. 119. Cf. above, pp. 1 and 3. The editors read the pericope as follows: "why(b) ʿḥ mḥbb ḥb He grieved for Maḥbūb whom he loved." Beside the editors' well known elimination of w in their translation, a feature which is repeated time after time in the WH collection of texts, the two objections to be leveled against the preceding reading are (a) the gratuitous statement according to which the engraver erroneously wrote "ʿḥ" instead of "ʿl;" (b) the misplacing of ḥb in the transliteration of the text. These 2 letters must be read between ḥ and m; and (3) "whom" should be between brackets.

The pericope may be read as follows: whyb nḥ ḥb mḥbb And he acted unlawfully Against Naḥḥ, the lover of Muḥibb. - nḥ, cf. LiḤ, JaL 21e, Tham HaLi 378, and the Saf personal substantive in CIS 4305. - ḥb, present participle; cf. the verb in LF 897. - mḥbb, same decipherment as in the edition.

WH 121 (cf. WiHaI, pp. 57 and 662).

The 7th and 8th names are read by the editors as "jj bn [rf]ʾt." But, the names are ġr bn nyʾt Ġār, son of Nayʾat. - ġr, e.g., Ja 112c. - nyʾt: the y is in stippling; cf. Ar nayaʾa "to be distant" (cf. SaAAL, p. 1124B).

WH 129 (cf. WiHaI, pp. 59 and 662).

The editors read the 2nd half of the text as follows: "bn nʾnḥ b. ()ʾ()H." They eliminate from their translation not only 1, but 2 n's duly acknowledged in their transliteration, and the name "ʾḥ" becomes certain in HaAIC, p. 29. The end of the text may be read as follows: bn nʾ nḥ son of Nawʾ. He journeyed vehemently. - nʾ, cf. nʾn in CIS 1116. - nḥ, e.g., JaS 87B.

WH 217 (cf. WiHaI, pp. 78 and 664).

The 2nd name is hkt, instead of "hrʿt" of the editors (cf. also pp. 571B and 609A, under "mtl"), which comes from WH 214. It is an impossible name; the initial letter might have been badly copied; I suggest reading (ʾ)kt (ʾA)kkat, which is a tribe name, e.g., in JaS 39. Note that HaAIC (p. 24) reads the name as "ʾḥt."

WH 218 (cf. WiHaI, pp. 78 and 664).

The editors read the text as follows: "wdn bn slm lmʾ ʾtn ʿzz Waddān b. Salīm seized the female donkey(s) of ʿAzīz." But, they eliminate the lām auctoris and misread ḥ as "ʾ" in order to find the verb "lmʾ" and, finally, they invent the letter "ʿ" which is not to be found on the facsimile. Note the horizontal stroke touching the top of 6 letters.

The text may be read as follows: lwdn bn slmlm hʾtn Double wasm To Wadīn, son of Salamlam [belongs] this she-ass. Double wasm. - wdn, as in HaAIC, p. 639. - slmlm, 1st Saf example of a rather rare nominal derivation, qtltl, which is attested in South-Arabian; e.g., syʿyʿ in Ja 2480. - ʾtn, e.g., Tap 63.

WH 234 (cf. WiHaI, pp. 80 and 664).

The editors read the pericope as follows: "wbny ʾrjm He built the cairn," and the commentary states that "Jamme (NAA, VII, p. 143, n. 144) disputes Winnett's assertion in AM, p. 453, no. 11, that in Saf. the article occasionally appears as ʾ, but the photograph of WH 234 shows _ as do the hand-copies of 1906 and 3211." This is a clear example of how the editors proceed in their reasoning. The reading of _ or h has nothing whatsoever to do with the question of the article; the interpretation of the letter is all that matters. Winnett's reading of ʾgml in WiAN Saf 11 is an epigraphical fact, but his claim that his interpretation of ʾgml as "the camel" is erroneous, as stated by JaMAR, VI (l.c.) because the Saf article is h and the text can easily be understood without making an exception to that rule. It should be strongly emphasized that, when bringing up the question of the h article and WiAN Saf 11, Winnett should have demonstrated w h y my translation of the text was unacceptable. Instead he does not even make a single remark on the subject. The preceding argumentation is also valid in WH 234, 1906 and 3211 where, I repeat it, the question of reading _ has nothing whatsoever to do with the h article. The only question is to know whether or not

these texts cannot possibly be interpreted without giving ʾ the value of the h article, viz. whether or not these texts p r o v e the existence of the so-called ʾ article. The answer is emphatically negative. In the particular instance of the present text, it is Winnett's obsession of rgm = cairn that forced him ... to see it in ʾrgm and also to read r as "b" in order to find the well-known verb "bny."
The pericope reads as follows: wrny ʾrgm And ʾArgam was happy. - rny, e.g., CIS 1126. - ʾrgm, cf. e.g., yrgm in JaS 7.

WH 302a (cf. WiHaI, pp. 93 and 666).
The editors read the beginning of the text as "lhzr bn hysr." But, the 4th letter is a straight line; thus, l. The 2nd letter of the 2nd name clearly is h, and the 1st may be read as k.
The beginning of the text may be read as follows: lhzl bn kh sr By Hâzil, son of Kawh. He was traveling. - hzl, e.g., Ox 466.

WH 302b (cf. WiHaI, l.c.).
The editors read the text as follows: "lkt bn thrt." The 2nd and 8th letters are, respectively, r and s, and the 7th letter does not exist.
The text may be read as follows: lrt bn tst By Ratt, son of Tawsat. - rt, e.g., Ox 297. - tst, cf. Ar tâsa (o) "to regain one's colour (convalescent)" (cf. SaAAL, p. 515A).

WH 351 (cf. WiHaI, pp. 99 and 667).
The pericope is read by the editors as follows: "wsrh sr hyt Drawing animals gave him pleasure." Note again the elimination of w in the translation. For the editors' comment on hyt, cf. JaIFSC, pp. 517-518. They also considers it as a plural, which exists in CIS 4664, a reference not given by them. In the present text, their opinion remains unjustified: there is no drawing of animals accompanying the inscription, and the plural is not requested by the text itself.
The pericope may be translated as follows: And a beast call rejoiced him. - sr, cf. Ar sarra "sonuit, vehementer clamavit" and the masdar sarr and sarîr (cf. FrLAL, I, p. 489B), and sarîr "cry, acute sound" (cf. HaAF, p. 393B) or "son, fracas" (cf. ChDAF, p. 567A).

WH 353+354 (cf. WiHaI, pp. 99-100 and 667).
The editors read the 2 texts as follows:
no. 353: "ljrmt bn ʾdn whhtt [The inscription is] by JRMT b. ʾUdain and also the drawing;"
no. 354: "l(nṣ)r bn n(ṣ)r bn hmsk By (Naṣ)r b. Na(ṣ)r b. ha-Māsik."
The interpretation of no. 353 is unacceptable because htt is "inscription" and "drawing" is dmyt even for the editors (p. 636). Furthermore, the name ʾdn, also read by HaAIC, p. 34, is considered as a qtyl derivation (cf. above, p. 158, the commentary on Haʾil 32). Finally, the phrasaeology is very strange. But, the editors claim to find "this peculiar construction" in nos. "1924 ..., 2562 ..., 3708 ..., and possibly in 2803, although there the reading is uncertain" (p. 99). They could also have listed WH 2840. For all those texts, cf. below.
The lower half of the lâm auctoris of their no. 354 is destroyed; thus, this letter could also be h. Their "(nṣ)" is highly conjectural: some part of each letter should be visible, but it is not. The upper section of their 1st "bn" is destroyed. Finally, their "hmsk" is an erroneous reading instead of hmᶜkr.
The 2 texts, nos. 353 and 354, are described as being "above" the central figure

(p. 90). This is incorrect: the 2 texts are on either side of the central figure. The single inscription may be read as follows:
lgrmt bn ʾd nwh htt [..]r bn ngr bn hmᶜ kr
By Garmat, son of ʾIdd. He praised the engraving of [..]r, son of Nagr, son of Hamiᶜ, [who] returned [here]. - grmt, as in the edition. - ʾd, cf. Hlp JaL 155e, and the Saf verb in CIS 429. - ngr, as in the edition; e.g., JaS 109b. - hmᶜ, cf., e.g., hmᶜh in WH 1275a. - kr, LP 818.

WH 428 (cf. WiHaI, pp. 112 and 669).
The editors read the text as follows: "lhrs bn b... By HRS b. B..." Beside the misreading of s as their 2nd "b," the editors invent an inexistent end to the text; the facsimile does not show any hatching after the letter s. An intriguing information is supplied by HaAIC, viz. "hz" is listed as belonging to WH "428a." This number does not exist and nothing in WiHaI's facsimiles of WH 426-430 looks even remotedly like the name "hz." The "428a" of HaAIC turns out to be a mistake for "482b."
The text may be read as follows: lhrs bns By Hâris. He escaped from danger. - hrs, as in the edition. HaAIC suggest 2 readings of the name, viz. "hba" (p. 214) and "hrs" (p. 218); cf. HaCH 125.

WH 505 (cf. WiHaI, pp. 123 and 671).
The initial name, read as "ʾsgm" by the editors, is ʾslm ʾAslam; e.g., Damas 5537.

WH 506 (cf. WiHaI, l.c.).
The editors divide the continuous, homogenous line of the text into 2 independent inscriptions, nos. 506a and b, by giving a short line, n, the value of "l." The text may be read as follows: lwdn bn slmn ᶜl gn bn ᶜtmt By Wadin, son of Salmân. Gann, son of ᶜAtmat, was sick [here]. - wdn, as in the edition as in HaAIC, p. 639. - slmn, e.g., WH 3392a. - ᶜl, e.g., LP 1265. - ᶜtmt, as in the edition and in HaAIC, p. 407; e.g., WH 3615a (not "3615" as in WiHaI, p. 593A).

WH 583 (cf. WiHaI, pp. 131 and 672).
The personal name is read "ʾṯᶜl" (also p. 548B). Yet, the 2nd and 4th letters are ṯ and d, respectively. Thus, ʾṣᶜd ʾAṣᶜad; cf. ṣᶜd in Saf (e.g., HaCH 105) and in Tham (e.g., HaLi 119); cf. also Lih ṣᶜdgt in JaL 20h. HaAIC offers no less than 3 different readings of the name, viz. "ʾṯᶜl," "ʾṯᶜt" and "ʾṣᶜd" (pp. 21, 21 and 52, respectively). Note also that this text was copied twice, nos. 583 and 1989 (pp. 131, 307 and 696), but published as no. 583. Yet, the word "ᶜlmt" is listed in the lexicon under no. 1989 (p. 641).

WH 584 (cf. WiHaI, l.c.).
The initial name is grossly mishandled by the editors: "bnhk" (also p. 561A); they interchanged the last 2 letters and they vocalize it as "Abū-Nahîk" (also p. 561A). This feature, which is already found in no. 104 (cf. above, p. 198), viz. "in some names beginning with b-, but not ending with the suffix -h, the b- seems to stand for ʾabu, 'father'" (p. 19), is a wishful thinking. It is the preposition b when it is not the initial radical of the root. HaAIC reads the name as "bnlh" (p. 121); thus, misreading k as "l." The name is bnkh Bunkuh; cf. bnk, e.g., in CIS 1156. Cf. also below, the commentary on WH 2050b.

WH 628a (cf. WiHaI, pp. 138 and 673).

The main difficulty of the text is the very short aslant stroke across the vertical stroke of the 3rd letter and another one to the left of the center of the last straight stroke. The editors understand the 3rd letter as "(t)" and the last one as "(d)." The answer should be identical in each case. It seems very difficult on the sole basis of a facsimile which was not very carefully drawn to accept the possibility that the letter t might be represented in such a way; it is somewhat less difficult for the letter d.
The text may be read as follows: lht bn ᶜbh By Hatt, son of ᶜÂbih. - ht, e.g., LP 1267. - ᶜbh, e.g., CIS 568.

WH 641a (cf. WiHaI, pp. 139 and 673).
The 2nd half of the text is read by the editors as follows: "wbyt bh²rḍ wrḥ bbql wflṯh m(r)ḥyl hsnt He pitched a tent in this land and lived at ease amidst the spring vegetation. [O God], deliver him from moving away this year." According to ClAS (p. 114),"the end of this text should be read wflṯh mlḥy l ḥslt, 'and deliver him from contention regarding the (horse-) stealing'." Note the "should" in ClAS's statement.
Both translations have in common that a prayer is addressed to nobody knows who, an unacceptable feature. Furthermore, ClAS corrects the reading of "(r)" to "l," and that of "snt" to "slt." The 1st correction is justified but the 2nd is not; the letter is a well-rounded line as r of rḥ. WiHaI's interpretation of byt as a 2nd form is imposed by his understanding of the following pericope, where his "bql" must be corrected to bqr, but his etymology of rḥ from Ar raḥâ (i) is unacceptable (cf. above, p. 64, the commentary on ClAS 559).
The 2nd section of the text may be read as follows: wbyt bh²rḍ wrḥ bbqr wflṯh mlḥy lḥsrt And he spent the night on this land and became weak in Baqar and Milḥay rescued him to Ḥasarrat. - rḥ, cf. Ar raḥa (i) "laxus, flaccidus fuit vir" (cf. FrLAL, II, p. 215B). - bqr, cf. the personal name, e.g., in CIS 768. - flṯh, WH 91. - mlḥy, e.g., lḥy in JaS 186. - ḥsrt could be the same as srt of Wi 177; cf. ḥrḥbt (e.g., WH 319) = rḥbt (e.g., CIS 310).

WH 692 (cf. WiHaI, pp. 146 and 674).
The initial name is correctly read sdr by the editors who state that "the root [is]unknown." If the facsimile is correct, the name sdr Ṣâdir would offer another example of the ṯ = ḍ equivalence; cf. Ar saṯara "to write, prostrate" (cf. LaAEL, p. 1357C).

WH 799 (cf. WiHaI, pp. 161 and 676).
The editors read the 2nd half of the text as follows: "fḥrḍw fslm trḍ f² hsnt And, O Ruḍâ, be pleased [to grant] a return in safety this year." The order of the words is completely disturbed since "fslm" should be in the 4th place instead of in the 2nd. The pericope may be read as follows: fḥrḍw fsl mṯr df² hsnt And, O Ruḍâ, Fasl had an affair with Dâfi² this year. - fsl, e.g., CIS 2863. - mṯr, cf. Ar matara "rem habuit cum muliere" (cf. FrLAL, IV, p. 146B). - df², CIS 5326.

WH 904 (cf. WiHaI, pp. 172 and 678).
The editors read the text as follows: "lln bn yᶜly bn ²jṣt By LN b. YaᶜlaY b. ²J(H)T." The apparent starting point of the editors' reasoning is their will to find the well-known name yᶜly. They, then, decided that "a point is used to represent both n and ᶜ. Probably the copy is at fault," and they misread ᶜ as "j" and, further decided that their "²jṣt" is "probably to be emended to ²jḥt." HaAIC, however, reads ²ᶜṣt as the last name (p. 56). The text may be read as follows: lln bn ynly bn ²ᶜṣt By Lln, son of Yanawlay, son of ²Aᶜawṣat. - ynly, same nominal derivation as yslmy in CIS 2820+2821; cf., e.g., nl in CIS 45. - ²ᶜṣt, cf. ᶜṣt, e.g., in WH 316.

WH 1053 (cf. WiHaI, pp. 192 and 680).
The initial name is read by the editors as "²jd." But, the name is ²llq 162b, and in Tham Goshen 350/2. The name is a qttl (reduplication) derivation; cf., e.g., ²lqt in JaS ²Allaq. The name is

WH 1073 (cf. WiHaI, pp. 195 and 681).
The end of the text is bn because there is no hatching after the letter n. Yet, it becomes "bn ..." in the editors' transliteration, which means that,for them, the text is incomplete. This is another case of bn He stopped [here]. The 2nd and last name of the text is sdl, as in the edition, Sadil. HaAIC (p.314) refers the name to "WH 3222a." The correct reference is WH 3220a. HaAIC also refers to CIS 937 and 2871; the name does not exist in either place (cf. JaSN, p. 117).

WH 1100 (cf. WiHaI, pp. 199 and 681).
The text is composed of 2 personal names only, contrary to the "..." added by the editors.

WH 1101 (cf. WiHaI, l.c.).
The editors read the 2nd half of the text as follows: "bn ᶜlym b. ᶜAlyân." But, the initial of the name is ġ; it is twice as large as the ᶜ of mᶜn, the initial name. Furthermore, the editors mention that "the letters hrw appear above 1101 but their interpretation is uncertain."
The 2nd half of the text may be read as follows: bn ġlym hrw son of Galyân. He voided his excrement. - ġlym, e.g., ġly in LP 1140. - hrw, cf. Ar hara (i) = hari²a (cf. DoSDA, I, p. 367B) "deposuit alvum, cacavit" (cf. FrLAL, I,p. 470A).

WH 1102 (cf. WiHaI, pp. 199 and 681).
The editors divide the text into 2 separate inscriptions because of an unspecified reason. HaAIC, however, does not accept such a divison because he lists the initial name, ᶜlyn, in "WH 1102." The editors also give different values,"ᶜ" in their "bᶜy" and "j" in their "rjm" (obviously!, so they may found the noun meaning "cairn") and "g" and "m" to the same letter m in their "jnn" and "ysms."
The text may be read as follows: lᶜlyn bn rsmnn bn hl bn ysms wbᶜy ṣbᶜm By ᶜAlyân, son of Rasimnân, son of Hâl, son of Yasmis. And he treated Sabᶜum unjustly.
ᶜlyn, as in the edition; e.g., JaS 58b. - rsmnn: 1st example of the qtlnn nominal derivation which is well known in South-Arabian (e.g.,ḥdtnn in NaNN 3/2); cf. rsm, e.g., CIS 45, and Tham, e.g., HaLi 143. - hl, as in the edition; e.g., LP 1091.- ysms, as in the edition which, however, suggests "perhaps emend to lsms" (p.625A); this hypothetical reading becomes certain under "lsms" on p. 608A, as well as in HaAIC, p. 515. - bᶜy, as in the edition which, however, suggests that "bᶜy is probably to be emended to bny"...obviously because the editors read "rjm" immediately after it. This erroneous reading is duly mentioned in the lexicon, viz. "bᶜy 1102b. Prob. emend to bny" and "bny ... rjm ... 1102b?" (p. 631). Cf., e.g., CIS 34. - ṣbᶜm, cf. ṣbᶜ in CIS 2927.

WH 1103 (cf. WiHaI, l.c.).

The main difficulty of the text is the very short aslant stroke across the vertical stroke of the 3rd letter and another one to the left of the center of the last straight stroke. The editors understand the 3rd letter as "(t)" and the last one as "(d)." The answer should be identical in each case. It seems very difficult on the sole basis of a facsimile which was not very carefully drawn to accept the possibility that the letter t might be represented in such a way; it is somewhat less difficult for the letter d.
The text may be read as follows: lht bn ʿbh By Hatt, son of ʿAbih. - ht, e.g., LP 1267. - ʿbh, e.g., CIS 568.

WH 641a (cf. WiHaI, pp. 139 and 673).
The 2nd half of the text is read by the editors as follows: "wbyt bh'rḍ wrḥ bbql wflṯh m(r)ḥyl hsnt He pitched a tent in this land and lived at ease amidst the spring vegetation. [O God], deliver him from moving away this year." According to ClAS (p. 114),"the end of this text should be read wflṯh mlḥy l ḥlṯ, 'and deliver him from contention regarding the (horse-) stealing'." Note the "should" in ClAS's statement.
Both translations have in common that a prayer is addressed to nobody knows who, an unacceptable feature. Furthermore, ClAS corrects the reading of "(r)" to "l," and that of "snt" to "slt." The 1st correction is justified but the 2nd is not: the letter is a well-rounded line as r of rh. WiHaI's interpretation of byt as a 2nd form is imposed by his understanding of the following pericope, where his "bql" must be corrected to bqr, but his etymology of rh from Ar raḥa (i) is unacceptable (cf. above, p. 64, the commentary on ClAS 559).
The 2nd section of the text may be read as follows: wbyt bh'rḍ wrḥ bbqr wflṯh mlḥy lḥsrt And he spent the night on this land and became weak in Baqar and Wilḥay rescued him to Ḥasarrat. - rḥ, cf. Ar raḥa (i) "laxus, flaccidus fuit vir" (cf. FrLAL, II, p. 215B). - bqr, cf. the personal name, e.g., in CIS 768. - flṯh, WH 91. - mlḥy, e.g., lḥy in JaS 186. - ḥsrt could be the same as srt of Wi 177; cf. ḥrḥbt (e.g., WH 319) = rḥbt (e.g., CIS 310).

WH 692 (cf. WiHaI, pp. 146 and 674).
The initial name is correctly read sdr by the editors who state that "the root [is]unknown." If the facsimile is correct, the name sdr Sâdir would offer another example of the ṯ = d equivalence; cf. Ar saṯara "to write, prostrate" (cf. LaAEL, p. 1357C).

WH 799 (cf. WiHaI, pp. 161 and 676).
The editors read the 2nd half of the text as follows: "fḥrḍw fslm trḍ f' ḥsnt And, O Ruḍâ, be pleased [to grant] a return in safety this year." The order of the words is completely disturbed since "fslm" should be in the 4th place instead of in the 2nd. The pericope may be read as follows: fḥrḍw fsl mṯr ḍf' ḥsnt And, O Ruḍâ, Fasl had an affair with Ḍâfi' this year. - fsl, e.g., CIS 2863. - mṯr, cf. Ar maṯara "rem habuit cum muliere" (cf. FrLAL, IV, p. 146B). - ḍf', CIS 5326.

WH 904 (cf. WiHaI, pp. 172 and 678).
The editors read the text as follows: "lln bn yʿly bn 'jṣt By LN b. Yaʿlay b. 'J(H)T." The apparent starting point of the editors' reasoning is their will to find the well-known name yʿly. They, then, decided that "a point is used to represent both n and ʿ. Probably the copy is at fault," and they misread ʿ as "j" and, further decided that their "'jṣt" is "probably to be emended to 'jḥt." HaAIC, however, reads 'ʿṣt as the last name (p. 56). The text may be read as follows: lln bn ynly bn 'ʿṣt By Lîn, son of Yanawlay, son of 'Aʿswat. - ynly, same nominal derivation as yslmy in CIS 2820+2821; cf., e.g., nl in CIS 45. - ʿṣt, cf. ʿṣt, e.g., in WH 316.

WH 1053 (cf. WiHaI, pp. 192 and 680).
The initial name is read by the editors as "'jd." But, the name is 'lld. 'Allaḍ. The name is a qttl (reduplication) derivation; cf., e.g., 'lqt in JaS 162b, and in Tham Goshen 350/2.

WH 1073 (cf. WiHaI, pp. 195 and 681).
The end of the text is bn because there is no hatching after the letter n. Yet, it becomes "bn ..." in the editors' transliteration, which means that,for them, the text is incomplete. This is another case of bn He stopped [here].
The 2nd and last name of the text is sdl, as in the edition, Sadil. HaAIC (p.314) refers the name to "WH 3220a." The correct reference is WH 3220a. HaAIC also refers to CIS 937 and 2871; the name does not exist in either place (cf. JaSN, p. 117).

WH 1100 (cf. WiHaI, pp. 199 and 681).
The text is composed of 2 personal names only, contrary to the "..." added by the editors.

WH 1101 (cf. WiHaI, l.c.).
The editors read the 2nd half of the text as follows: "bn ʿlym b. ʿAlyân." But, the initial of the name is ʿ; it is twice as large as the ʿ of mʿn, the initial name. Furthermore, the editors mention that "the letters ḥrw appear above 1101 but their interpretation is uncertain."
The 2nd half of the text may be read as follows: bn ʿlym ḥrw son of Galyân. He voided his excrement. - ʿlym, e.g., ʿly in LP 1140. - ḥrw, cf. Ar ḥara (i) "hari'a (cf. DoSDA, I, p. 367B) "deposuit alvum, cacavit" (cf. FrLAL, I,p. 470A).

WH 1102 (cf. WiHaI, pp. 199 and 681).
The editors divide the text into 2 separate inscriptions because of an unspecified reason. HaAIC, however, does not accept such a divison because he lists the initial name, ʿlyn, in "WH 1102." The editors also give different values,*** in their "bʿy" and "j" in their "rjm" (obviously!, so they may found the noun meaning "cairn") and "g" and "m" to the same letter m in their "jnn" and "ysms."
The text may be read as follows: lʿlyn bn rsmnn bn ḥl bn ysms wbʿy sbʿm By ʿAlyân, son of Rasimnân, son of Ḥâl, son of Yasmis. And he treated Sabʿum unjustly.
ʿlyn, as in the edition; e.g., JaS 58b. - rsmnn: 1st example of the gtlnn nominal derivation which is well known in South-Arabian (e.g.,ḥdtnn in MaNN 3/2); cf. rsm, e.g., CIS 45, and Tham, e.g., HaLi 143. - ḥl, as in the edition; e.g., LP 109?.- ysms, as in the edition which, however, suggests "perhaps emend to lsms" (p.625A); this hypothetical reading becomes certain under "lsms" on p. 608A, as well as in HaAIC, p. 515. - bʿy, as in the edition which, however, suggests that "bʿy is probably to be emended to bny"...obviously because the editors read "rjm" immediately after it. This erroneous reading is duly mentioned in the lexicon, viz. "bʿy 1102b. Prob. emend to bny" and "bny ... rjm ... 1102b?" (p. 631). Cf., e.g., CIS 34. - sbʿm, cf. sbʿ in CIS 2927.

WH 1103 (cf. WiHaI, l.c.).

Although the 20 letters of the text form a continuous line, the editors divide it into 2 separate inscriptions. Furthermore, they read as "(ʾ)" and "(h)" the same letter form, nos. 8 and 10; they correct h, the 13th letter, to "g;" they read the 11th letter, y, as "h;" they restore "b" before the 18th letter where there is no room for a letter and, finally, they read the 19th letter, g, as "c." The text may be read as follows: lʾsr wtwh mhy whdk myngt By ʾAgar. And Kanhay and Hâdik lost their way from Yangut. - ʾsr, as in the edition; e.g., JaS 141a.- twh, cf. Ar taha (o) "to lose one's way; to perish" (cf. LaAEL, p. 323B); here, in the dual. - mhy, cf. Ar mahá (i) "to sharpen; file" (cf. SaAAL, p. 1009A). - hdk, cf. hdyk in HaCH 194. - yngt, cf. Ar najata "to investigate" (cf. SaAAL, p. 1030A).

WH 1131-1135b (cf. WiHaI, pp. 203-204 and 682).
The whole complex must be dealt with afresh.

No. 1131: the initial name is hrrt Harîrat (instead of "ḥbbt" of the edition and of HaAIC, p. 172); cf. Tham HaLI 171.

No. 1132: the initial name is bnkbl Binkâbil (instead of "bnkbr" of the edition and of HaAIC, p. 120); cf. bkl in CIS 3006.

No. 1133: the 2nd and last name is srr Sarîr (instead of "ṣbb" of the edition); cf. Lih ʾlsrr in JaL 59b/2.

No. 1134a: the 2nd name is ʾʿbb ʾAʿabab (instead of "ʾʿbs" of the edition). Note that HaAIC refers to this text as "1134" (p. 54) and suggests a 2nd reading of the same name as "ʾʿrb" (p. 55).

No. 1134b: the last 2 names of the pedigree are fhmt bn sry Fahmat, son of Saray (instead of "fḥmn bn ʾl(h)" of the edition). - fhmt, CIS 1633. - sry, e.g., ScPNO 81c.

No. 1135a: the 2nd and last name is whm Wâhim (instead of "wsm" of the edition); WH 3265.

No. 1135b: the 2nd and last name is dns Danis; cf. Ar danis "dirty, filthy" (cf. LaAEL, p. 919B). The editors read the name as "ʿns," but the letter is composed of a long staff with a triangular appendix in the upper half.

WH 1153 (cf. WiHaI, pp. 206 and 682).
The initial name is read as "ʾrgṣ" (cf. also p. 550B), but this name becomes "ʾRĠS" in the translation and the commentary refers it to "Ar. ʾarġas;" thus, twice "s" instead of "ṣ." The root rġṣ does not exist. The letter in question may be a poor reading instead of f; thus, ʾrfṣ ʾArfaṣ; cf. Ar rafîṣ "consors, particeps in bibendo" (cf. FrLAL, II, p. 173A). HaAIC (p. 37) considers the reading ʾrfṣ as certain. WiHaI's commentary states that "the name may recur in 3209." For this text, cf. below.
The 3rd and last name is read by the editors as "ṣfl" which is corrected to "(ʾ)fl" in the translation. No reason is given to justify such a treatment. The probable reason is that there is no root "ṣfl." ṣfl Ṣayfil. The name is a qtll (l = il) derivation; cf. ṣf, e.g., in WI 812.

WH 1225 (cf. WiHaI, pp. 215 and 683).
The editors read the pericope as follows: "wdns hdr This camping-place is filthy." But, their "n" is l measuring 5 mm (cf. 5.6 mm in the initial lâm) contrasting with 2.5 mm for the only n of the text, that of bn.
The pericope reads as follows: wdls hdr And Hâdir cheated. - dls, cf. Ar dalasa, 2nd form "to cheat by concealing the defects of what one had for sale" (cf. SaAAL, p. 230B). - hdr, e.g., CIS 4529.

WH 1228 (cf. WiHaI, pp. 215 and 684).
The text is read by the editors as follows: "lʿnq bn kmd Hgyt The animals are by ʿNQ b. Kamid." The commentary contains 3 statements in need of explanation. (a) "A lion and a camel are depicted in the accompanying drawing" is the editors' 1st assertion. The 2 drawings are there. The lion seems to belong to the present text since the letters are engraved around the animal. But, nothing proves that the camel also belongs to the text. On the contrary, would it be so, one would have expected the dual, hhytn the two beasts.
(b)"For hyt, 'animal,' cf. 351" is the editors' 2nd assertion. Cf. above, p. 200, the commentary on WH 351.
(c) "The author of 1229 claims to be the author of the drawing of the lion" is the editors' 4th statement. Cf. below, WH 1229.
The text may be translated as follows: To ʿAnâq, son of Kamad [belongs] the beast. ʿng, e.g., CIS 1725.

WH 1229 (cf. WiHaI, pp. 215-216 and 684).
The editors read the text as follows: "ld'y bn bġyḍ wlh hlṯ By Du'aiy b. Baġiḍ. The lion is by him." This translation is rephrased by Winnett as follows: "By Du'aiy b. Baġiḍ, and by him is [the drawing of] the lion (cf. WiRSITA, p. 69).
Here again, a 3-letter name is understood as a qtyl derivation (cf. already above, p. 200, the commentary on WH 353+354) but "bġyḍ" is not!
This text is given by WiRSITA as the proof of his interpretation of the Tham expression nsr lslm bdr(r). He introduces his new translation by this assertion: "since the inscription is accompanied by a drawing of a lion, there can be no doubt that the preposition l in lh is used to introduce the agent rather than to express possession." But, in order to be able to find the preposition l, the author has to misread the initial letter. In fact, there is no preposition l in the text.
The 2nd part of WiRSITA's argumentation is that "the use of l to introduce the agent after a passive verb is, of course, common in ancient Hebrew and Syriac." But, even in the author's transliteration, there is no verb at all.
The 3rd and last part of WiRSITA's argumentation reads as follows: "It is now apparent that ancient North Arabian also employed this construction" with reference to note 11 (p. 74): "For other probable occurrences of the construction in Safaitic, see Winnett and Harding Inscriptions from Fifty Safaitic Cairns (in press), nos. 1655, 2109, 2112, 2833b and 3420." The construction claimed by Winnett in all these texts does not exist: cf. below.
Note also that, as usual, the conjunction w is unaccounted for in the translation of the text.
The initial letter is n, not "l:"3 mm compared with 2.7 mm of n of bn, but contrasting with 7.7 and 7 mm for the following letters d and ʾ. The 4th letter read as "y" in both studies does not show any appendix and is a l 5.4 mm high; cf. also HaAIC, p. 232: "d'l." The next to the last letter read as "l" is r. The text may be read as follows: nd'l bn bġyd wlh hrt Nada'il, son of Buġayd, distressed Hirt. - nd'l, cf. nd', e.g., in CIS 5278. - bġyd, e.g., WI 336. - hrt, cf. Ar hirt "old, worn out (garment)" (cf. LaAEL, p. 2890B).

WH 1246a (cf. WiHaI, pp. 218 and 684).
The initial name is read by the editors as "rġt," but they suggest that "possibly it is a mis-copy of RĠD" (cf. also p. 577). The name reads as bġt (as in HaAIC, p. 112) Bâġit; cf., e.g., CIS 4686.

The pericope is read by the editors as follows: "hġnm bᶜd The sheep-and-goats are far away." But, "bᶜd" is a perfect, and the last letter is r, not "b."Thus, hġnm rᶜd The small cattle was threatened. - rᶜd, cf. Ar raᶜada "to threaten, menace with evil" (cf. LaAEL, p. 1105B); here, in the passive voice.

WH 1273-1275 (cf. WiHaI, p. 222 and 684).

MaSIAM, II' use of the photograph of WH 1273-1275 (pp. 195 and 353, top) is very disappointing and useless, but the publication of the photograph is most welcome. The author's study is limited to 7 lines which read as follows:

"WH 1273-1275: (see Plate CXXVII).

The commentary to WH 1275 mentions 'several more inscriptions scratched on the stone...' However, the only other text that I can find on the stone, which is covered in apparently random scratches, occurs between the two lines of WH 1275. It is very faintly and carelessly scratched and appears to read:

wjjs̊djmᶜk̊w

I can make nothing of this."

a - Macdonald has nothing to say on WiHaI's publication of WH 1273, 1274 and 1275. (1) In WH 1273 and 1275, the name read as "hknf" in the edition actually is hklf Hakâlif; cf. Ox 158. In WH 1273, the length of l of the name and that of n of bn immediately preceding the name are 4 and 2 mm, respectively. In WH 1275, the length of the same letters is 6.4 and 3.5 mm, respectively.

(2) In WH 1273, the mane read as "nġft" in the edition actually is lġft Laġfat; cf. Ar laġifa, 3rd form "to meet; kiss" (cf. SaAAL, p. 924A). The length of the letters as mentioned in the preceding cases is 5.5 and 2 mm, respectively.(3) WiHaI does not mention the incomplete cartouche which isolates WH 1274 from WH 1273.

b - Macdonald does not explain why he does not make a facsimile of the text not published by WiHaI and why he does not even give it a number. It will be called WH 1275a.

c - In WH 1275a, the last 4 strokes of his "jjs̊" are very close to, and converging toward, each other, ⟩⟨ , which suggests f standing on its 2 sharp angles. As to the reading of "kw," the last letter of the text is h, and I do not see any w on the photograph.

The text may be read as follows: wgf dg hmᶜh Wâġif served Hamaᶜuh. - wgf, cf. the verb in CIS 4045. - hmᶜh, cf., e.g., hmwᶜ in CIS 5108, and hmᶜlh in CIS 1362.

WH 1325 (cf. WiHaI, pp. 228 and 685).

The editors read the text as follows: " lʾby bn ..dm By ʾUbaiy b. ..DM." Here again, the gratuitous understanding of ʾby as a qtyl derivation (cf. above, p. 205, the commentary on Wh 353+354).

The text may be read as follows: lʾry bn lldm By ʾAray, son of Illadam. - lldm is a lqtl (1st l = il) derivation; e.g., llᶜs in WH 2305; cf. also ldm in WH 1772.

WH 1338 (cf. WiHaI, pp. 229 and 685).

The text is read by the editors as "lhlsᶜ bn bḥjlh By Hallās() b. BḤJ(R)H." The reader is immediately aware of 2 corrections injected into the translation, and these unjustified corrections are treated differently in the index of names," viz. "hlsᶜ Prob. emend to hlṣ" (p. 572B), but "bḥjlh" is not given an entry on p. 557B, but "bḥjrh" becomes certain on the same page 557A and doubtful again on p. 572B, under "hlsᶜ:" "bḥj(r)h." Furthermore, the initial letter of the 2nd name is r, not at all "b."

The facsimile is clear and may be read as follows: lhlsᶜ bn rḥ glh By Halasᶜ's son of Rawh. He was bald in the front. - hlsᶜ, a qtlᶜ derivation; cf., e.g., hlṣ in HaCH 140. - rḥ, e.g., CIS 4159. - glh, cf. Ar jaliha "to be bald on the forepart of the head" (cf. SaAAL, p. 103B).

WH 1339 (cf. WiHaI, l.c.).

The name of the text reads as mhyt (as in HaAIC, p. 573) Mahyat, instead of "m(l)yt" of the edition. Cf. mhy, e.g., in WH 1103.

WH 1425 (cf. WiHaI, pp. 238 and 686).

The study of the text is characteristic of the editors, who read the text as follows: "[lz]rlh bt whblh bn ᶜhjlt bn dmᶜrht bn wʾblh bn wʿl bn hmyt bn yhʿn [By Z]RLH b. Wahballah b. ᶜHJLT b. DMᶜRHT b. Wa(h)ballāh b. Waʿl b. HMYT b. YHʿN."

The commentary is very edifying.

It starts with this: "rlh bt whblh is to be emended to zrlh bn whblh as 2044 shows," and p. 16 gives the further detail that this expression is one of the "errors with no attempt at correction" on the part of the engraver, viz. "rlh bt wʾblh for zrlh bn whblh in 1425(c)." Note the error in the transcription of the 2nd name, "wʾblh" instead of "whblh." Obviously enough, the engraver did not know what he was supposed to write and , if he knew, he apparently did not care to correct his "error." It is very fortunate indeed that Winnett and Harding knew better and were kind enough to correct the engraver's "error"!!! Therefore,"zrlh" of p. 238 becomes certain, "zrlh" on p. 579B; and "in 1425 bt is an error for bn" (p. 630). All what WH 2044 shows in connection with the present text is zrlh bn whblh (p. 317). Only a person as infatuated with identifying persons on the basis of 1 and 1/2 names, as Winnett is, would ever assent to such a flimpsy argumentation.The beginning reads as rlh bt Rayluh, daughter of.-rlh,e.g.,rly in CIS 5324. The 5th name of the editors' decipherment is "wʾBLH is probably an error for WHBLH" because of a very compelling reason, viz. "wʾblh" (p. 621A) or "whblh... b.wʿl (cf. the commentary) or "WʾBLH 1425. Emend to whblh" (p. 623B). Note the progression of thinking from a probable suggestion to 1425" (p. 623B). Note the progression of thinking from a probable suggestion to the positive request to emend the name and, finally, to the suppression of the original name. What is the reason for the initial suggestion? None is given. The true reason is obvious: whblh is well known, and wʾblh is not; therefore, the 2nd name must be wrongly written!!!Furthermore, the letter r being very clear, the name is wʾrlh Waʾarlah; cf. wʾr in Tham Eut 686.

The next to the last name correctly read as hmyt by the editors may be vocalized Hamyat; but HaAIC reads it as "tmyt" (p. 138). The height of the initial letter is too great with respect to that of the preceding b (1.8 and 2.6 mm) to be t; compare bt at the beginning where the letters measure 3.6 and 1.4 mm, respectively.

The final name is read as "yhᶜn" by the editors, but "yhgn" by HaAIC (p. 687). The 3rd letter is too tall to be ᶜ. Between the 2 letters h? of this name and of hj of WiHaI's 3rd name there is the same height relation, about 1, viz. 1.6 and 1.4 mm, respectively, while the same relation between the ᶜ's and the other letters always is about 2. Thus, yhgn Yahgun, as in CIS 719. Therefore, the whole theory of WiHaI on the so-called "South Arabian origin of this family"(also repeated on p. 211) vanishes, beside the fact that WiHaI had already made the mistake of considering the last name of the pedigree as "the 'ultimate' ancestor in the genealogy." How do they know that the genealogy is complete?

WiHaI's final comment is that "the high percentage of unusual names borne by the members of this family suggests that they belonged to a different, probably

higher, social class than the majority of the Safaites." The deduction is illogical not only because it excludes any possible influence from outside tribes and/or even particular preferences in some families, but also because it assumes that "different" means "probably higher." whblh is also known in Liḥ (e.g., JaL 137), and w^{c}l is attested in Tham Hu 569. Then, the editors affirm that "some support for this interpretation of the presence of unusual names is to be found in 2013..., where the person for whom the inscription was set up is said to have been a 'powerful chief' (šhm, Ar. šahm)." This understanding of Wh 2013 is entirely gratuitous: the only proof that the text was not written by the 1st named person is WiHaI's understanding of šhm. This word is isolated at the end of the text and cannot be a noun because it does not make any sense to have a text, such as "By X, son of Y, son of Z. Powerful chief!" It is a verb: he was strong. Cf. Ar šaruhuma "to be, become, hardy, strong, sturdy..." (cf. LaAEL, p. 1613C). Furthermore, there is in the root šhm nothing referring to anything such as "powerful chief" not even in SaAAL, p. 427A. Finally, WiHaI refers as some kind of confirmatur to A.A. al-Ansari's thesis on the Liḥ personal names which "distinguishes between the names of the nobles and those of the commoners." This distinction is not proven at all, and the reading of many names cannot be maintained.

WH 1469 (cf. WiHaI, pp. 242 and 687).

The editors read the 2nd and last name as "jš," but their translation has "Jauš[ān]" and, therefore, the text is listed under "jšn" as "1469?" (p. 565B) but is not mentioned under "jš" (p. 565A). The reason for the restoration of "[n]" is the fallacious pretext that "in SIJ 744 the author's name is clearly JŠN." But, this identification of the names of the writers of both Wi 744 and the present inscription is valueless. The 2nd name is ǧš Ǧašš; cf. Tham Ḥa^{ɔ}il 34.

WH 1488 (cf. WiHaI, pp. 244 and 687).

The editors read the text as follows: "lḫṭ.ḥdt By ḤṬ. Ḥaidat," and the commentary states that "bn seems to have been omitted before the name of the father." This assertion is contradicted by the hatching between ṭ and the 2nd ḥ, which is wide enough to represent 2 letters. Thus, lḫṭ [bn] ḥdṭ By Ḥaṭṭ, [son of] Ḥaddat. - ḥṭ, e.g., JaS 172b. - ḥdt, e.g., Wi 662.

WH 1501b (cf. WiHaI, pp. 245 and 687).

The editors read the text as follows: "ḥlb whwb Ḥalib. He grieved." As usual, the conjunction w is eliminated from the translation. The 2 b's are different letters: the 1st one is composed of 2 strokes making a rounded angle, the other is formed of 3 strokes making 2 rounded angles. The 2nd letter is n; it measures 2.4 mm while ḥ has 4 mm.
The text may be read as follows: ḫn rwḥ wb Ḫann rendered Wabb quiet. - ḫn, e.g., WiTh 81. - rwḥ, e.g., CIS 3286.

WH 1502-1503 (pp. 246 and 687).

The editors badly mistreat the whole complex of the texts especially by eliminating 2 short names and joining together 2 separate inscriptions.
No. 1502: to the right of a camel. The editors read the pedigree as follows: "l^{c}ly (or ^{c}lh) bn krm." But, the 4th letter cannot be read as "h;" the upper loop of the letter is clearly traced. The 1st 2 letters of the 2nd name are rl, not "kr" or "br (cf. HaAIC, p. 103: "brm").
The pedigree may be read as follows: l^{c}ly bn rlm By ^{c}Alay, son of Raylum. - ^{c}ly, e.g., JaS 85a. - rlm, cf., e.g., rly in CIS 5324. The editors note that "the rock

bears a drawing of a camel and a horse." But the drawing of the horse, far below the hindlegs of the camel, is not related to any of the texts of the group.
No.1503a: above no. 1503b. The editors read the name as "wqy." But, the 2nd letter is k; thus, wky Wâkî; cf., e.g., wkyt in Saf JsaT 399.
No.1503b: above the rump of the camel. The editors read this short text as follows: ^{ɔc}ly bn ... ^{ɔ}A^{c}lay b. ..." But, the lâm auctoris is eliminated by the editors who also misread the 1st letter of the initial name, L, as "ʾ". Finally, the last 2 letters are n's. The text may be read as follows: lyʿly bn ʿnn By Yaʿlî, son of [.]nn. - yʿly, e.g., Damas 4195a. - [.]rn; cf., e.g., ʿnn (e.g., JaS 116), ǧnn (e.g., LP 279), dnn (JaS 85b), etc.
No. 1503c: aslant to the right of the camel's hump. The editors join this text with no. 1503d most probably because the 2 texts are almost parallel to each other. But, the size of the letters is different in each text. The text reads as llhgn (as in the edition) By Lahgan. Cf., e.g., IM 49217/2.
No. 1503d: aslant and partly in the camel's hump. tlʿh Talʿuh. This is the camel's name. Cf. Tham, e.g., ʾbtʿlh in Hu 414. The editors read the name as "hʿlt," viz. in the opposite direction.
No. 1503e: below the preceding text. hr ḥurr; e.g., JaS 140a.
No. 1503f: to the right of the axis between texts d and e. hg Ḥagg.

WH 1521 (cf. WiHaI, pp. 248 and 687).

The editors read the 1st name as "ʾzml." But, the last letter is r because of the bent of its lower extremity; l is a straight line. Thus, ʾzmr ʾAzmar; cf. also the translation "ʾAzma(r)."
The 2nd name is ʾwbʾl ʾAwabʾil, instead of the editors' "ʾwsʾl" (cf. also HaAIC, p. 84). The copy shows a clear b, certainly not "s." The fact that ʾwsʾl is a very well-known name does not and cannot justify the editors' misreading of the text. Cf. ʾwbt in WH 2777.
The pericope is read "whwb ṣbn He grieved, turning away." There is no reason against considering ṣbn as a personal name. The pericope may be translated as follows: And he acted unlawfully against Ṣabn. For ṣbn, cf., e.g., JaS 95d.

WH 1548 (cf. WiHaI, pp. 251 and 688).

The initial name is ṣr Ṣarr, as in HaAIC, p. 370. The editors read the name as "ṣrʿ;" but, there is no ʿ on the facsimile.

WH 1549b and c (cf. WiHaI, l.c.).

The sign "c" is misplaced on the facsimile: it should have been written in front of the line below the beginning of the editors' no. b. Furthermore, the last 2 letters of their no. b are the end of no. c. Moreover, their reading of no. c eliminates the 3rd and 6th letters which are 2 n's. Finally, HaAIC lists "ḥmr" (p. 200) as belonging to no. 1549b. He, therefore, maintains the unity of no. c but transfers the last letter of no. b to no. c!
No. 1549b may be read as follows: ṣʿ dh Ṣawʿ was hidden [here]. - ṣʿ, e.g., Ox 168b. - dh, cf. Ar dahha "to hide, cancel" (cf. SaAAL, p. 214B); here, in the passive voice.
No. 1549c may be read as follows: lʾnm bn ġb By ʾAnam, son of Ġabb. - ʾnm, as in HaAIC, p. 80. - ġb, cf. Tham Dghty 17, and Saf, e.g., ġbh in CIS 223.

WH 1550 (cf. WiHaI, l.c.).
The editors' interpretation is vitiated by the correction of ʿ to "(w)" and the misreading of the last letter l as "r."
The pericope may be read as follows: bh ʿhnn mkbyl He cohabited with ʿAhnân from Kubayl. - ʿhnn, cf. ʿhn in CIS 1923. - kbyl, cf. the personal name kbl in CIS 3006.

WH 1561 (cf. WiHaI, pp. 253 and 688).
The editors read the text as follows: "lšjʿ bn myṯy By Šujāʿ b. M(R)-ṮN)." Note the correction of 2 letters in the translation. The 4th letter is w, not "ʿ." The inside stroke is on the facsimile and, without it, the letter having the same size as the preceding g, should also be read as g. The commentary states that myṯy "is probably to be emended to MRṮN" (cf. also p. 614), but myṯy remains certain on p. 584, under "šjʿ;" and "1561?" is listed under "mrṯn" on p. 610B. No reason is given to justify such a suggestion. The reader finds this on p. 643: "fʿd 1561. Prob. emend to rʿy." Where does that "fʿd" come from? The number "1561" is not to be found under "rʿy" (p. 637), and the root "fʿd" does not exist in Ar.
The text may be read as follows: lšgw bn myṯy By Šagw, son of Maytay. - šgw, cf. šgʾ, e.g., in HaNST 3, and Ar šajw "angor, moeror" (cf. FrLAL, II, p. 397A). - myṯy, also in HaAIC (p. 576); cf. Ar mayt "inclination" (cf. SaAAL, p. 1015B).

WH 1567 (cf. WiHaI, pp. 253 and 688).
WiHaI (p. 649) notes: "hdʿ "to cheat' (Ar. hadaʿa) 1567." Each "h" must be corrected to ḥ (cf. the commentary on p. 253), and the information be reported to p. 634.
The 2nd half of the text is read "wʿny (hd)ʿ fhrḍw ḫnnh He was worried, having been deceived, so, O Ruḍâ, show pity to him" (p. 253). The commentary on "(hd)ʿ" notes that "the reading is uncertain. The initial letter is either ʾ of ḥ; the second letter could be i." The 1st assertion is absolutely erroneous; and one side of the 2nd letter is missing to make the reading of the letter as "g" possible. As it stands, this letter is z.
The 2nd half of the text may be read as follows: wʿny hzʿ fhrḍw knnh Hawzaʿ suffered distress and, O Ruḍâ, soothe him!" - ʿny, as in the edition; e.g., CIS 1120a. - hzʿ, a gtlʿ derivation, e.g., as hlsʿ of WH 1338 (cf. above, p. 207) and the equivalence ṯ = z, e.g., as in zʿyt of ClAS 98 (cf. above, p. 42); cf. Ar ḥaṯa (i) "clamavit, tumultuatus fuit" and ḥîṯ "clamor" (cf. FrLAL, IV, p. 424A). - knn: WiHaI reads it as "ḫnnh." But, Ar ḥanna with the preposition ʿala means "to be merciful, compassionate, or pitiful towards" (cf. LaAEL, p. 653A). There is no preposition in the text. In the 1st letter of the verb, the central stroke does not divide the letter into 2 equal parts; on the contrary, it is parallel to the right side, and the letter looks like k. Cf. kn in ClAS 791.

WH 1629 (cf. WiHaI, pp. 262 and 689).
The editors read the text as follows: "lʿmr wḫbw... By ʿAmr. He grieved (?)..." with the following commentary: "ḫbw seems to be an error for ḫwb" or "ḫbw 1629. Prob. error for ḫwb" (p. 633); cf. also "1629 (see ḫbw)" (p. 634, under ḫwb). There is no reason for even suggesting that the author of the text might have made an error, except the editor's fascination for the novelty of ḫwb. Furthermore, the conjunction w is, here again, unaccounted for in the editors' translation. The hatching at the end of the text is wide enough to represent 2 letters; then the text might be read as follows: lʿmr wḫb w.. By ʿAmr. And W..

was in love(?)... - ḫb, LP 897. - w..: is it a personal name composed of 3 letters or w and followed by a substantive or another verb? The following interpretations also are possible: lʿmr wḫbw .. By ʿAmr. And he defended .. - ḫbw, cf. Ar ḫabā (o) "to defend, protect" (cf. LaAEL, p. 507B).
or lʿm rwḥ bw.. By ʿAmm. He rendered Baw. quiet.
These 2 interpretations are discarded because a name composed of 2 letters are less frequent than those with 3 letters, and a 4-letter name beginning with bw is rare; e.g., bwhs of CIS 886.

WH 1655 (cf. WiHaI, pp. 264 and 689).
The editors read the text as follows: "lnhkt bn rjl wlh hbkrt By Nahîkat b. Rijâl. The she-camel is by him." Cf. above, p. 205, the commentary on WH 1229. The editors give the same letter, nos. 10 and 17, 2 different values, "l" and "r," respectively.
The text may be read as follows: lnhkt bn rgl wlh hbklt By Nahkat, son of Bâgil. Habaklat was distressed. - nhkt, e.g., CIS 100. - rgl, e.g., CIS 5308. - hbklt, cf. Tham bkl in Hu 145b.

WH 1663 (cf. WiHaI, pp. 266 and 689).
The 2nd and last name of the pedigree reads hr Harr (instead of "hb" of the edition; HaAIC does not list this text under either hb or hr, pp. 606 and 612).

WH 1679 (cf. WiHaI, pp. 269 and 690).
The editors read the 1st 2 pericopes as follows: " wwjm ʿl ḫbb fḫbb f hrḫyl wḫlm bʿr He grieved for one loved one after another among the ewe-lambs. And he dreamed of a well."
What is the meaning of an expression, such as "he grieved for [someone] among the ewe-lambs"? What a strange environment to chose to mourn over a human being! The editors' reading of 6 letters must be corrected; in 5 cases the letters b and r are confused.
The 2 pericopes may be read as follows: wwgm ʿl ḫrr fḫbr fḫf ḫyl wḫlm rʾb And he mourned over Harîr and was satisfied. And a spectre shone and he dreamed of Raʾb. - ḫrr, e.g., CIS 2201. - ḫbr, cf. Ar ḫabira "etre satisfait" (cf. ChDAF, p. 126A). - ḫf, cf. Ar ḫaffa "to shine, flash" (cf. SaAAL, p. 1155B). - ḫyl, cf. Ar ḫayâl "apparition, phantom, spectre" (cf. LaAEL, p. 835C). - ḫlm, as in the edition. - rʾb, CIS 2933.

WH 1756 (cf. WiHaI, pp. 280 and 728).
The editors state that "bn seems to have been omitted at the first writing, then added, incorrectly, after gmd. Later it was inserted in the proper place." But, they fail to note not only that the text is found inside an incomplete cartouche but also that there is a scribbling outside and to the right of the upper half of the cartouche, consisting of some kind of wasm in the upper 3rd part and of letters in double tracing below. It is the central section of this lower part which the editors erroneously ascribe to the text engraved inside the cartouche when they say: "then added, incorrectly, after gmd."

WH 1771 (cf. WiHaI, pp. 282 and 692).
The editors read the 3rd personal name as "ṯʿb" and suggest "possibly read ṯʿr" (p. 590B; cf. also HaAIC, p. 392). The 2nd reading is contradicted by the facsimile; the 3rd letter is b and both names are unexplainable. I suggest

reading the name as ẓ^{c}b Ża^{c}b. This is another example of the ṯ = ẓ equivalence; cf. Ar ṯa^{c}b "deliciae" (cf. FrLAL, III, p. 56B).
The 2nd half of the text is read by the editors as follows: "snt njy lḫy ryt (or kyt) fhdšr slm wḫjr the year that Laḫj rescued Ryt (or Kyt). And O Du-Šara, [grant] security and protection." However, the central letter of both "njy" and "ḫjr" is much smaller than ġ and of a different form.
The pericope may be read as follows: snt n^{c}y lḫġ kyt fhdšr slm wḫ(w)r the year Laḫġ bewailed Kayyat. And, O Dūšarā, [grant] safety and re(tu)rn! - lḫġ, as in edition; e.g., CIS 2435. - kyt, cf. Tham JaT 33c. - ḫ(w)r, CIS 2552.

WH 1772 (cf. WiHaI, pp. 282 and 692).
The pericope is read by the editors as follows: "wr^{c}y hkn(f)hyr He pastured the side which collapsed." Such a translation does not make any sense: the editors do not even ask the most important question: the side of what? How can "the side" of a pasture have "collapsed"? Furthermore, in order to find their "side," the editors misread š as "(f)." Finally, their "which" should be put between brackets.
The pericope may be read as follows: wr^{c}y hknš hyr And pastured [here] Hakānis [who] was prostrated. - hknš, cf. Ar kanasa "to twist, plait" (cf. SaAAL, p. 887A). - hyr, as in the edition; cf. Ar hāra (o) "to prostrate" (cf. LaAEL, p. 2906C); here, in the passive voice. Note that WiHaI does not list the verb on p. 650 and also that the 3rd and last name of the pedigree, sk as in the edition, is read as "^{c}k" by HaAIC (p. 428).

WH 1787 (cf. WiHaI, pp. 284 and 692).
The editors read the 2nd and last name as "shbl" which becomes "Saha(r)il" in the commentary (cf. also p. 581A), and "shbl" has no entry on p. 581A. They also eliminate the next to the last letter, h. HaAIC acknowledges that very h, but he eliminates the last l; thus, "SHBH." Finally, WiHaI restores the initial l which does not exist on the facsimile and which is given in both the transliteration and translation as if it were absolutely certain.
The text may be read as follows: ġyz bn shb hl Gayz, son of Sihāb, was frightened.

WH 1796 (cf. WiHaI, pp. 284 and 692).
The editors divide the text into 2 separate inscriptions, 1796 a and b, most probably because the last 3 letters are not in the axis of the 3 preceding ones, but above it. This fact is hardly a reason for separating the last 3 letters from the rest because there could easily have been something on the stone which prevented the continuous engraving, or because of any other reason. At one time, however, the editors understood the text as a single unit. Their commentary on WH 1053 (p. 192) states that ʾġr "recurs in"1796," which actually is "1796a" (cf. already in JaIFSC, p. 482).
The text may be read as follows: lʾġd bn ^{c}ly wrdh hġrmt ^{c}z gʾm By ʾAgid, son of ^{c}Alī. Came to him Haġanīmat [who] overcame Gaʾīm. - Same reading and division of the letters as in the edition. - ʾġd, cf. Ar ʾajid "vox prohibentis vel repellentis camelum" (cf. FrLAL, I, p. 15A). For WH 2151 referred to by HaAIC (p. 22) as having ʾġd, cf. below. - ^{c}ly, e.g., JaS 85a. - wrd + direct complement, cf. Ar warada + direct complement "to come to" (cf. LaAEL, p. 2935A); cf. also, e.g., Wi 158. - hġrmt, cf. ġrmt, e.g., in Ox 387. - ^{c}z, cf. Ar ^{c}azza "to overcome someone" (cf. LaAEL, p. 2031A). - gʾm: WiHaI states that "the root is unknown in Cl. Ar.;" the same remark is made by HaAIC, p. 151. The name is another example of the ġʾl

nominal derivation from the root ġwm; cf., e.g., IM 49218b.

WH 1813 (cf. WiHaI, pp. 286 and 693).
The editors read the text as follows: "lrbn b[n] ṯḫl bn ʾr b[n] hʾ," The letter n is invented twice by the editors in a move to have a pedigree as if they could not handle the text as it stands. The 8th letter, n, is read "l," and the 9th and 10th letters are incomplete but read as if they were not.
The text may be read as follows: lrbn bṯhn (bn) ʾrb hš By Rabun, Rathan, (son of) ʾArib, became weak. - rbn, as in the edition; e.g., Wi 829. - bṯhn, cf. bṯh in WH 1398. - ʾrb, as in HaAIC (p. 35), e.g., CIS 2086a. - hš, same reading of the letters as in the edition; cf. Ar hassa "to become weak" (cf. LaAEL, p. 2894C).

WH 1844 (cf. WiHaI, pp. 289 and 693).
The editors read the text as follows: "lbhj ^{c}lh bt Bahīy ^{c}LH has a daughter." Note that here again the absence of bn son of is accepted between two personal name and, especially, the translation of bt as "to have a daughter (cf. above, pp. 150-151). Furthermore, the semi-ellipse normally is n, and the editors fail to mention that the text is underlined by the well-known series of 7 dots.
The text may be read as follows: lbhm ^{c}lh bt By Bahīm, ^{c}Alih spent the night [here]. - bhm, e.g., CIS 498. - ^{c}lh, e.g., JaS 129e.

WH 1859 (cf. WiHaI, pp. 291-292 and 693).
The single remark made by MaSIAM (II, p. 196) has already been made by JaIFSC, p. 499. For the reedition of the text, cf. l.c., pp. 499-500.

WH 1864 (cf. WiHaI, pp. 292 and 693).
MaSIAM (II, pp. 196 and 353) republishes the text as "l mny bn ʾhl bn ir^{c}l." Here again, the facsimile is very poor: not a single letter is reproduced accurately. The author's commentary is edifying: "since it seems virtually certain that the authors of WH 1863-1866 were all brothers, it would appear that we have another example of 'errors in the inscriptions' to add to the interesting list of WH pp. 16-17." What is the reason for his "virtually certain" suggestion? None is given. The simple fact that the 4 inscriptions are found on the same stone is a good proof of the family relationship of the authors i f the names of the authors' ancestors are i d e n t i c a l . Here, not only 1, but 2 names are different. After all, the Saf persons knew their names and such an obvious fact cannot be set aside to satisfy a tyrannical urge to build up genealogical trees. Why could the author of the present text not be a friend of the ġrmʾl's family?
The text may be translated as follows: By Manay, son of ^{c}Ahil, son of Gawrʾil, mny, e.g., CIS 105. - ʾhl, e.g., Wi 564. - ġrʾl, cf., e.g., ġrh in Wi 210.

WH 1867b (cf. WiHaI, l.c.).
The 1st half of the text is lbstlh, as in the edition. However, inkeeping with his long habit of dissecting names to isolate the element b understood either as the preposition or the noun ʾab father, F.V. Winnett dissects the name as b+st+lh, while HaAIC understands it as b+stl+h (p. 105). The name is theophoric, viz. bst+lh. It is interesting to note that HaAIC does not refer to this text at all; he apparently knows only "WH 1867" (cf., e.g., p. 256, under "dll").
The 2nd half of the text is read by the editors as "bjd Abu-Jadd (or Bijād)." Cf. above, p. 201, the commentary on WH 584. Note also that WiHaI (p. 557) lists his interpretation of "Abū Jadd" (without the hyphen this time) in this text only, but "Bijād" in the other inscriptions and, of course, no justification is gi-

ven. The word bgd is a verb: He remained [here]. Cf. Ar bajada "to remain, stay, abide, dwell" (cf. LaAEL, p. 152B).

WH 1869 (cf. WiHaI, pp. 293 and 693).

The editors read the 1st name as "dᶜr." But, the 3rd letter is composed of 3 short strokes making 2 wide angles; exactly as in b of bn. They do not list this text under "dᶜr" (p. 575A); "dᶜb" with the reference to the present inscription is found instead a single line above that of "dᶜr." It is hard to figure out how HaAIC arrived at his reading of the name either as "dnb" (p. 258) or "ḏnb" (p. 385) unless he had at his disposal a copy of the text different from that which is published. The name is dᶜb Daᶜab.

HaAIC lists dᶜb in "C 4501, uncertain" (p. 253). The form of the last letter is certain; it is r. But, the ᶜ is in stippling. The name may be read as d(ᶜ)r Dâ-(ᶜ)ir; cf., e.g., CIS 305.

WH 1871 (cf. WiHaI, l.c.).

The initial name is read as "(ġ)rm" by the editors. But, the 1st letter is f, not "(ġ)." The name is frm Fârim; cf. JaS 73.

WH 1897 (cf. WiHaI, pp. 295-296 and 694).

The text was republished by MaSIAM (II, pp. 196 and 354). Here again, the facsimile is very poor: not a single letter is drawn accurately. The best example is š. Furthermore, several of Macdonald's statements need to be corrected.

a - The author speaks of "the first letter(s) of the text." A simple look at the photograph shows that 2 letters, not only one or more than 2, must be restored at the beginning in order to bring the 1st letter at the level of b of the 7th bn. Due to the width of the destroyed space to the left of nᶜt, a wide letter, such as m, would fit very well; thus, [lm]nᶜt; e.g., JaS 173a.

b - The preceding remark on the missing letters at the beginning of the text contradicts the author's remark which, in itself, was already invalid; viz. "of the other names nᶜt is well attested in Safaitic which might suggest that only the lam auctoris has been lost at the beginning of the text."

c - Dealing with the 4th name, the author speaks of šf being "only part of a name such as šfr." There are 2 other names that could fit as well as šfr, viz. šfh and šfl.

d - The last name of l. 2 is read as "ʾḏn," and the author notes that the last "letter could, of course, as well be a h or y or a n." The last suggestion, which is retained in his transliteration, is erroneous. The bottom extremity of the letter n never reaches the level of the lower extremity of the letters of normal size, as it does here with regard to d. The 4th possibility not mentioned by the author is l. No choice is possible.

e - The 1st name of l. 3 is read as "ʾšr.," and the commentary states that the bruise is "partially obscuring the r (enough of which is visible, however, for there to be little doubt of its value) and totally destroying anything that followed it." There is, however, a horizontal stroke parallel to, and between, the 2 horizontal strokes of the letter, which suggests ḥ. Furthermore, the size of the damaged spot excludes a tall letter, such as ḥ, ṯ, etc., and requires a small one, such as n; thus; ʾšḥ[n]; cf. šhn(l)t in CIS 5361.

f - The name of the 4th line is read as "ʿty." The reading of the initial letter as "ʿ" is contradicted by the fact that the other ʿ's are well rounded while the remains of the present letter show an acute angle, which may belong to the extremity of m. For the next to the last letter, cf. JaMAR, IX, p. 96.

The text may be read as follows:

[lm]nᶜt bn mᶜn bn rʾbt bn šf → 1
ḏ ʾ nb ḫrmᶜ nb lsr nb. ← 2
bn ʾsh[n] bn yhld wwg[m] → 3
Radiate sun disk vertical strokes yhm[ ] lᶜ ← 4

1 [By Ma]nᶜat, son of Mâᶜin, son of Raʾbat, son of Šaf-
2 [ ], son of Rasîl, son of ʿAmrat, son of ʾAd[ ],
3 son of ʾAsh[an], son of Yahlud. And [he] mou[rned]
4 over Mahay. vertical strokes. Radiate sun disk.

WH 1906 (cf. WiHaI, pp. 299 and 694).

The facsimile is particularly poor: rḏw, ġnat and šnʾ are written "ḏw," "ġnh" and "šlʾ," respectively. The commentary states that "ʾšnt = ḥnt (see Milik in Syria, 37[1950], p.179, on ʾšnt of SIJ 37." First, "1950" should be corrected to "1960." Furthermore, Winnett's statement is a strange summary of J.T. Milik's opinion: "ʾšnt est presque certainement une erreur phonétique pour ḥnt (sur l'alternance de ḥ et ʾ voir n°s 206 and 897)." The 3 examples of Wi 206 and 897 must be discarded as errors (cf. JaSN, p. 11). Cf. above, pp. 199-200, the commentary on WH 234. The 2nd and 8th letters of the text, read as "n" and "r" by the editors are, respectively ġ and k.

The text may be read as follows: lgrdl bn kwlt wnr w[hr]dw ġ[n]mt mšnʾ ʾšnt
By Ġaridil, son of Kawlat, And he was on the lookout [here]. And, O Ru[ḥa],
ġrant b o oty from the enemy of years. - ġrdl, Field 1040ab. The editors read the name as "mrdl," which becomes doubtful in HaAIC, p. 540. - kwlt, cf. Ar kâla (i) "to measure" (cf. SaAAL, p. 895B). - nšr, as in the edition. - ʾšnt, pl. of šnt; for ʾšnt, pl. of šn in Wi 37, cf. JaMIL, p. 123, note 69. In the present text, the expression "the enemy of years" could be formulated as "the enemy of long standing."

WH 1922 (cf. WiHaI, pp. 300 and 694).

The editors read the name as "nqfn (or nqfl);" and HaAIC lists the 1st reading only (p. 597). But, the 1st and 4th letters are, respectively, 2.1 and 3.5 mm long on the facsimile. Thus, the 2nd reading is correct, nqfl Niqâfil; cf. Ar niqâf "prudens, attentus vir" (cf. FrLAL, IV, p. 327A).

WH 1924 (cf. WiHaI, pp. 300 and 694).

The editors read the 2nd half of the texts as "flṭ whdr FLṬ. And the camping-place [is this]." Cf. above, pp. 200-201, the commentary on WH 353+354. The text may be read as follows: flṭw hdr Falṭaw [belongs] this dwelling-place. - flṭw is a qtlw nominal derivation.

WH 1938 (cf. WiHaI, pp. 302 and 695).

The editors read the text as follows: "lbḥj whbʾ ḥmym (wasm) By ḤḤJ. He hid the wheat (or in the well) of Ḥumayan."

Beside the reading of 3 "b"'s instead of r's, and the final "n" instead of l, the section between parentheses is unacceptable because not only br is not bʾr but also a preposition would be expected. The initial name is read by HaAIC either as "bḥg" (p. 94) or as "rḥg Root unknown" (p. 273). The so-called "wasm" may be a very crude design of an animal.

The text may be read as follows: lbḥ gwh bʾ brḥ myl By Baḥḥ. Gawwah returned [here], after leaving Miyâl. - bḥ, Or 99. - gwh, cf. Ar ǰâha (o), 2nd form

"prostravit" (cf. FrLAL, I, p. 321B). - brḥ, cf. the verb in CIS 4332. - ʿbd, s. g., Tap 4.

WH 1943 (cf. WiHaI, pp. 302-303 and 695).
Cf. above, p. 151. The editors read the text as "lʿbd bt ʿAbd has a daughter." Note also the translation of the perfect by the present. The text may be translated as follows: By ʿAbd. He spent the night [here].

WH 1949 (cf. WiHaI, pp. 303 and 695).
The pericope is read by the editors as follows: "w()šwʾ ḥǰln He grilled partridges." This is another clear-cut example not only of elimination of a letter as indicated by "()," but also of an arbitrary reading. The stroke of the last letter is even longer than that of the preceding one; yet, the shorter one is read as "l" and the longer one as "n." This is precisely the contary of what should be. The pericope may be read as follows: wʿšw ʾḥ ǧll And he suppered ʾAhh [who] was illustrious. - ʿšw, cf. Ar ʿašâ (o) "to feed someone with the evening-meal or supper" (cf. LaAEL, p. 2054C). - ʾḥ, e.g., CIS 2367. - ǧll, cf. Ar ǰalla "to be great, exalted, illustrious" (cf. SaAAL, p. 100A).

WH 1976 (cf. WiHaI, pp. 306 and 695).
The editors read the text as follows: "lqmʿ bn ..." But, HaAIC reads "dnʿ" (p. 242) and "mṣ" (p. 548), respectively. This author incorporates the 2 small hatching between l and b to read m, in which case the letter form would be different from that of the 1st m.
The text may be read as follows: ldmṣ bn lbʾ By Dâmiṣ, son of Labiʾ. - dmṣ, WH 980. - lbʾ, e.g., Tap 54.

WH 1987 (cf. WiHaI, pp. 307 and 696).
The editors read the 2nd half of the text as follows: "bn khlṭ b. Kā(s)iṭ" and the commentary notes that "it is probable that khlṭ should be emended to ksṭ since no root resembling khlṭ is known;" thus, they eliminate 1 letter and correct another!
The text may be read as bn kh lṭ son of Kawh. He was hidden [here]. - lṭ, e.g., WI 262b; here, in the passive voice.

WH 1993 (cf. WiHaI, l.c.).
The editors read the text as follows: "lḫbk bn ..." But, there is no trace of hatching after bn; there is thus no justification for the editors to consider the inscription as incomplete.
The text may be read as follows: lḫbh bn By Ḫibbuh. He stopped [here]. - ḫbh, cf., e.g., ḫb in HaNST 1, and ḫbbh in CIS 383.

WH 1996 (cf. WiHaI, pp. 307-308 and 696).
The editors divide the complex of the facsimile into 2 inscriptions, viz. a (pp. 307-308) and b (p. 308). There are 5 objections to the editors' reading of the texts. (a) They eliminate the 2 small letters located in the upper section of the space between m and l of "yḫml" of their no. a. (b) The 1st 3 letters of their no. b do not belong to that text: there are written almost vertically to the left of the beginning of their no. b. (c) The 11th letter of their no. a is written above and slightly to the right of the 9th-10th letters because the 2 small above-mentioned letters were already engraved. (d) The 2nd half of their no. a starting with the 12th letter belongs to their no. b. (e) There is a great confusion in

their reading of the letters b and r. The texts may be read as follows.
No. 1996a: lskrn bn gmʾl By Sakrân, son of Gaʾil. - skrn, as in the editions, e.g., WH 270. - gmʾl, another gtll (l = il) derivation; cf. gmʾt in CIS (955).
No. 1996b: lk bn yḫml rn brḏh wtṯr lkr wqrḥm Lukk, son of Yuhmil, overcame hardship and was on the lookout for Karr and Qarḥum. - lk, CIS 958+959. - yḫml, cf., e.g., ḥml in JaS 126. - rn, cf. Ar rama (1) "to overcome, overpower" (cf. SaAAL, p. 313B). - kr, e.g., Tap 65. - qrḥm, e.g., WH 1089.
No. 1996c = the 1st 3 letters of the editors' no. b. Wasm hl Wasm. Hall.
No. 1996d: to the right of the last 2 letters of no. a. ln Lawn.

WH 2047 (cf. WiHaI, pp. 317 and 697).
The 1st 2 names are completely misread by the editors, viz. "sʿd bn khl" and this pedigree is erroneously ascribed to WH "2071b" under "sʿd" (p. 582A). This erroneous reference may be explained as follows: the line above "2047" (p. 317) starts with "2071a;" thus Winnett thought that the line below was "2071b." The reference to this text under "khl" (p. 607A) is correct.
The 1st 2 names read as hʿy bn bhl Haʿawy, son of Bahil. - hʿy, cf. hʿyrt in WH 2139. - bhl, e.g., CIS 5053.

WH 2050a (cf. WiHaI, l.c.).
The editors misread the last letter h as "ʾ." The 2nd and last name is flh Falih; e.g., Wi 723.

WH 2050b (cf. WiHaI, l.c.).
The editors read the text as follows: "ṯḫrn bmtl ḤRN Abū MTL." The capital letter "A" of "Abū" indicates the name to be a personal name, but "ḥr" is not listed among the personal names (p. 556B). The absence of the hyphen between the 3 names should make it certain that the individual has 3 personal names. In all probability, the hyphen was forgotten. Cf. above, p. 201, the commentary on WH 584. At any rate, bmtl is not to be found on p. 19 and is not even listed in the onomastic list on p. 560B; but, the present text is given under "mtl" on p. 609A.
The text may be read as follows: ṯḫr nb ǧml Nawb cohabited with Ǧamil. - ṯḫr, cf. Ar ṭahara "inivit mulieren" (cf. FrLAL, III, pp. 41B-42A). - nb, LP 4.

WH 2057 (cf. WiHaI, l.c.).
The initial name, read as "ḫrb" by the editors, may be read as ḥfr Ḥafir, as in HaAIC, p. 194.

WH 2100 (cf. WiHaI, pp. 323 and 698).
The facsimile is extremely poor; the last 3rd is read by the editors as "wḫwb ʿl sknh (or skrh) He grieved for his home (or because of his drunkedness)." Even at 1st sight, this translation is unacceptable because the object of the verbs expressing "grief, sorrow" always is a human being or a group of human beings. The editors are also responsible for 3 misreadings, viz. k and rn are read as "ḫ" and "kn" or "kr," respectively.
The pericope may be read as follows: wkwb ʿls rnh And he pounded Ḥarmuh's black grain. - kwb, cf. Ar kaba (o), 2nd form "to pound, bray" (cf. LaAEL, p. 2635B). - ʿls, cf. WH 784, where WiHaI suggests that "it seems probable that the copy

should be emended to ᶜlb; cf. Ar. ᶜalb, ᶜilb, 'hard and barren ground'"(p. 159). But, how is it possible to pasture on a "barren ground"? WiHaI solves the difficulty by forgetting "and barren" and translating ᶜlb as "hard ground(?)" (p. 159) or "stony ground" (p. 641). The reason for the editors to suggest their correction of the text is that "according to Lane the word ᶜalas is confined to Yemen." But, this is not true. Cf. Ar ᶜals, ᶜulâs and ᶜalûs "aliment" (cf. BeAF, p. and more importantly, LaAEL adds "a certain black grain, which people eat in time of dearth, or drought... after grinding it." This meaning fits WH 784 very well and the present text refers to that grinding. - rnh, CIS 3604.

WH 2107 (cf. WiHaI, pp. 324 and 698).

The only name is read "dh" by the editors. But, the appendix is much too long to belong to the letter "h." The name is ds Dass.

WH 2109 (cf. WiHaI, l.c.).

The pericope is read by the editors as follows:"lh hhṯṯ The drawing is by him." Cf. above, p. 205, the commentary on WH 1229.
The pericope may be read as follows: lhh hṯṯ Lâhh drew [this]. - lhh, WH 3551a. - hṯṯ is used here for the 1st time as a verb. Note that HaAIC does not list this text under "ygmᶜ" on p. 660.

WH 2112 (cf. WiHaI, pp. 325 and 698).

The pericope is read by the editors as follows: "whrḍw ᶜwr dyᶜwr lh hbkrt O Ruḍā, blind him who obliterates [the drawing]. The she-camel is by him." Here again, cf. above, p. 205, the commentary on WH 1229. - Their "lh" is nh: n is 3.4 mm contrasting with 9 mm in h and 8.9 mm in r before n.
The pericope may be read as follows: whrḍw ᶜwr dyᶜwrnh hbkrt And, O Ruḍâ, render one-eyed him who would erase it, the she-camel." - yᶜwrn, as in LP 282 and 566 (cf. LiSI, pp. 69 and 146, respectively). LiSI states that n "is probably the n of the plural ., not the n of the modus energicus" (p. 69). I do not see any reason why the verb should be in the plural because it does not even take 2 persons to destroy an inscription. The verb is in the singular here and in the 2 LP references. - hbkrt, e.g., Tap 69.

WH 2139 (cf. WiHaI, pp. 329 and 699).

The editors read the text as follows: "lš²j² bhᶜyt wrᶜy y²ᶜrḍy fgyr whlt ġnmt By Ša()ja² Abū-HᶜYT. He pastured the lands(?) and has returned. O ²Allāt, [grant] booty." The translation is explained in the commentary as follows:"š²j²: The first ² is slightly engraved and is not doubt an error on the part of the writer. ... y²ᶜḍy is probably an error for h²rḍy; cf. Ar. al-²arāḍi, 'the lands, countries, regions.'"
It is so easy for someone to eliminate a letter because he does not understand the text as it stands, but it is foolish to accuse the writer of having engraved an unnecessary letter. I feel certain that the reader of the preceding pages already noted the very great amount of errors of engraving attributed by Winnett to the Saf writers. Indeed Winnett does it so often that one cannot but consider his practice as one gimmick of his arsenal. Here again, note that Winnett gives a 2nd name to the author of the text. Here again, the so-called 2nd name is dissected into 2 elements and listed in a most unusual manner (cf. already p. 217, the commentary on WH 2050b): "bhᶜyt" has no entry in the onomastic list (p.561B), but "hᶜyt" is listed on p. 619B; finally, "b" is listed in the lexicon" on p. 631, as "'father.' See Index of Names.'" Here again note the difference between

"Abū MTL" (WH 2050b) and "Abū-HᶜYT" (here); cf. above, p. 201, the commentary on WH 584. The name is also wanting in the list of p. 19. The editors correctly emend "y" of "y²ᶜrḍy" to "(h), and the reader is grateful to them for not accusing the writer of engraving an error. But the editors quietly eliminate the letter ᶜ of "y²ᶜrḍy" to read "h²rḍy." The divine name lt is listed under "²l" on p. 554A. Moreover, HaAIC does not utilize the present text. Finally, the expression "he pastured the lands(?)" is very strange: where else could he pasture?
The text may be read as follows: lš² ġ²b hᶜyt wrᶜy (h)²ᶜrḍy fgyr whlt ġmt By Šay², Haᶜawyat acquired wealth and pastured (the) recalcitrant camels here and migrated. And, O Lat, [grant] booty! - š², cf. Ar šaᵓa (i) "to will, wish, desire" (cf. LaAEL, p. 1625C). HaAIC lists "š²t" in JsaT 545 on p. 937B, but the name is read as "na²t" on p. 588, which is the correct reading. - ġ²b, cf. Ar ġa²ba "to gain, earn, or acquire wealth or property" (cf. LaAEL, p. 2009C). - hᶜyt, cf. hᶜy in WH 2047. - ²ᶜrḍy, cf. Ar ᶜurḍiy "rétif (chameau)" (cf. BeAF, p. 486B; cf. also LaAEL, p. 2009C).

WH 2147 (cf. WiHaI, pp. 331 and 699).

The 2nd half of the text is read by the editors as follows: "wmr²t wᶜl ḏ²l shwt wḏhbn He had intercourse with a man [named] MTL and with a woman [named] Waᶜl of the tribe of SHWT wa-DHBN (or of the tribes of SHWT and DHBN)."
The commentary renders the confusion even greater: "shwt wḏhbn (probably to be vocalized as Sahwat wa-Ḏahban) [read "Ḏahbān"] is either a compound tribal name or ²l is a plural, 'tribes,' and the names denote the tribes to which MTL and Waᶜl respectively belonged." The "lexicon" puts the final touch to the confusion: ḏ is declared "rel. pron. 'who, what' ... See also ḏ²l" (p. 636) Is it a singular, a dual or a plural? Under "ḏ²l" the reader finds this: "of the tribe (or family) of, members of the tribe of" (same page). Here, the gender is unknown and plural, respectively. In the present text, ḏ²l following 2 personal names and introducing 2 clan names cannot but be a dual and must be translated as "these 2 of the 2 clans," viz. Sahwat and Ḏahbān.

WH 2151 (cf. WiHaI, pp. 332 and 699).

The editors read the name as "sdn." But, the lâm auctoris measures 4.4 mm and the last letter of the name measures 3.3 mm. The stroke is, thus, too long for n which normally is about half of the l height. sdl Sadil. How is it possible to understand that HaAIC (p. 22) refers "²jd" in this text (cf. above, p. 212, the commentary on WH 1796)? Either it is a wrong number (if so, which one?) or G.L. Harding had an entirely different copy which would be impossible to reconcile with the published copy.

WH 2153 (cf. WiHaI, l.c.).

The 2nd name is correctly read as "ᵷᶜl" by the editors (cf. also HaAIC, p. 392). The 2 publications also agree on the fact that there is no such root and, therefore, the 1st publication concludes that "it seems likely that both there [= WH 3106] and here ᵷᶜN was intended" and "ᵷāᶜi(n)" is used in the translation. Contrary to their statement, the editors transcribe the name as "ᵷᶜn" in WH 3106 (pp. 443 and 714), although the facsimile shows "ᵷᶜl." So, unless the reader checks the facsimile, he would never find out that the authors have already materialized in their reading the intention of the engraver which they so subtilely claimed to have discovered. Unfortunately, the engraver's intention will never be known; but, what is known as a fact is what he wrote,viz. ᵷᶜl in

both texts. The name ẓ'l Ẓaw'il is a qtll (l = il) nominal derivation with the equivalence ṯ = ẓ; cf. Ar ṯa'a (o) "to be, become, submissive" (cf. LaAEL, pp. 1890C-1891A).

WH 2179 (cf. WiHaI, pp. 336 and 700).
The editors read the end of the text as follows: "bn mrnn ʾštl" but their commentary states that "perhaps read mr bn ʾftl," and it is this correction that is translated: "b. Murr (b.) ʾA(f)tal." The copy is clear and the 2 corrections are absolutely gratuitous. HaAIC lists this text under "mrn" (p. 542). But, how does he interpret the last 4 letters remains a mystery.
The end of the text may be read as follows: bn mrn nʾs tl son of Mârin, Naʾiš practised a charm [here]. - mrn, e.g., Ox 170. - nʾs, Ox 204a.

WH 2196 (cf. WiHaI, pp. 338 and 700).
Cf. above, pp. 150-151. - The last word bt means He spent the night [here].

WH 2201 (cf. WiHaI, pp. 339 and 700).
The text is read as follows by the editors: "lẓ'n mwwn nt Ẓâ'in has a protruding navel.(?)."
The text may be translated as follows: By Ẓâ'in. He brought food to Natt. - mwwn, cf. the 1st form mwn in Wi 124. - nt, Ox 32.

WH 2211 (cf. WiHaI, pp. 340 and 700).
The editors read the text as follows: "lnġʾd bn yṣ'," and the commentary notes that "nġʾd and yṣ' are improbable names. The latter is probably to be emended to yṭ'," which is introduced into the translation as "Ya(ṭ)I';" cf. also p. 624, under "yṭ';" "2211?." The 2nd letter of the text, which is almost twice as long as n, is l, not "n."
The text may be read as follows: llġʾd bn yṣ' By Laġʾad, son of Yaṣi'. - lġʾd, a gtʾl nominal derivation (cf., e.g., ḫzʾk in WH 363); cf. Ar lagada "to make the camels to keep to the road" (cf. LaAEL, p. 2664A). - yṣ': although acknowledging the existence of the name in Liḥ JaL 82, and knowing the alternance w/y in Saf, Winnett still declares yṣ' an "impossible" name!!!

WH 2224 (cf. WiHaI, pp. 341 and 701).
The 4th name is read as "jsn" by the editors (cf. also HaAIC, p. 162). But the 3rd letter measures 3.4 mm while the lâm auctoris has 4.1 mm, constrasting with 1.4 to 2 mm for the 7 n's of the text. Thus, gšl Gassil.

WH 2242 (cf. WiHaI, pp. 343 and 701).
The initial name read as "(q)sy" is dsy Dasay; cf. Ar dasá (i) "non crevit, non augmentum coepit" (cf. FrLAL, II, p. 31A). As he does in so many cases, HaAIC suggests 2 readings, viz. "dsy" (p. 239) and "qsy" (p. 483).
The 2nd name is read as "wd" by the editors but they translate it as "[Ju]waid;" thus, "[j]wd." Note here again the understanding of the name "[j]wd" as a qtyl derivation as, e.g., in "ʾdn" in WH 353+354 (cf. above, pp. 200-201). There is no room on the facsimile for g. The name "(j)wd" is listed by WiHaI, p. 625B, under yšḳr, and p. 566B. The name wd Wadd is given as "b. yšḳr 2242 (emend to jwd" (p. 622A); thus, "jwd" became certain!!! The editors most probably reasoned as follows: the 2nd and 3rd names, "wd" and "yšḳr", and
the 4th and 5th names, "'wd" and "dšḳr," are 2 pairs too similar to be different and, therefore, they must be identical ... regardless of what is written. Consequently, the 2 sets of names became "[Ju]waid" and "Yašḳur" and "(Ju)waid" and "(Ya)šḳur" in the translation.

The 4th name is read as "(j)wd" by the editors but is correctly read as 'wd by HaAIC, (p. 447); 'Awwâd.
The 5th name is correctly read as dšḳr, but it is translated as "(Ya)šḳur." The name dšḳr is a dqtl derivation; Dušakir. Note that the name has no entry in HaAIC (p. 252) and in WiHaI (p. 575A). But the latter lists the 5th name in "2242?" under "yskr" (p. 624B).
The end of the text is correctly read as "snt ws..." by the editors who immediately after forget the missing end of the inscription and consider "ws" as a complete word, "want"!!!

WH 2255 (cf. WiHaI, pp. 344 and 701).
The editors read the snt pericope as "snt (t)br ḥbb 'rʾl(?) the time that HBB destroyed (?) 'RʾL."
The preceding interpretation of the inscription is unacceptable because the editors eliminate 4 letters and misread the complex kbb as "(t)br." Furthermore, snt means year, not at all "time."
The pericope may be read as follows: snt ymt mkbb ḥbb 'rʾl the year Yamutt from Kubâb deceived 'Arʾal.-ymt, CIS 3392.-kbb, place name; cf. Ar kubâb "moist earth" (cf. LaAEL, p. 2583A). - ḥbb, cf. Ar habba, 2nd form "to deceive" (cf. SaAAL, p. 169A). - 'rʾl, place name in Nâjî 1.

WH 2321 (cf. WiHaI, pp. 352 and 702).
The editors read the pericope of the text as follows: "wwḏ mḥbbh He was lonely away from his beloved." The lexicon registers 2 different interpretations of the pericope: 1 - "ḥbb 'loved one, friend'... with suff. -h... 2321" (p. 633) and "mn abbreviated to 'm' before ... ḥbb" (p. 647). This interpretation justifies the translation quoted above.
2 - "mḥbb 'beloved' ... with suff? -h 2321" (p. 645). This interpretation would yield the following translation:" his beloved was lonely."
In Tham Ḥâʾil 57, Winnett translates mḥbb as "the lover" (cf. above, p. 159) and again "mḥb, 'lover'" already in WiReAR, p. 194B, viz. just the opposite of the meaning used above, "beloved (Ar. maḥbub)" (p. 645). The editors of the present do not mention the change in their translation, and nothing demands it.
The text may be translated as and his lover was alone.

WH 2322 (cf. WiHaI, pp. 352 and 702).
The editors read the text as follows: "lmdṭ (s) ṭṣr bn ṯḥmʾl zḥl By MD(T) (b.) (T)ṢR b. (Y)aḥmîʾil. He has moved away." The commentary states that "it is difficult to avoid the conclusion that the writer has made several mistakes, employing the ṭ-sign for ṭ and the ṭ-sign for y and writing the first bn incorrectly, the n being written across the b."
At any rate, according to Winnett's translation of the text, the Saf writer did not engrave correctly a single name of his own pedigree. It would be difficult for Winnett to give a better proof of his conviction that the Saf people were ignorant... even of their own language.
1 - The preceding charge made by Winnett should have been substantiated by the publication of the photograph of the text. As usual, the reader is left with

one of Winnett's facsimiles!
2 - The imbrication of the 2 letters of bn is not really a mistake: it can be easily explained by the change of direction of the line.
3 - "mdṯ" is corrected to "md(t)," but HaAIC reads the name as "mḏt" (p. 550, with the displacement of the diacritical dot from the 3rd letter to the 2nd). Note that the facsimile shows the two extremities of the long shaft of d bent as in a typical Tham letter form. If the name is correctly copied, it could be another example of ṯ = ẓ; cf., e.g. above, p. 210, the commentary on WH 1567. Cf. hdẓ in Wi 279. Thus, mdṯ Madutt.
4 - In the expression "the ṯ-sign for t," this letter should be corrected to t because it is the 2nd name "tṯr" (cf. also HaAIC, p. 387) which is involved.
5 - The "t-sign for ẏ" concerns the name thmʾl; cf. above, p. 183.
6 - The last word reads as khl He had black eyelids; cf. Ar kaḥila "to have black eyelids" (cf. Wörterbuch der klassischen arabischen Sprache, Wiesbaden, I, 1970, p. 72A) and the personal name khl in LP 1001.
7 - For the name "tṯr," it is much simpler to emend "ṯ" to ʾ than to correct the letter to "(t)." Thus, t(ʾ)r Tâ(ʾi)r, a qʾl derivation from twr; cf. Ar ṯâra (o) "accessit, appropinquavit" (cf. FrLAL, p. 77B).

WH 2327 (cf. WiHaI, pp. 353 and 702).
The pericope is read by the editors as follows: "whr mᶜ fjh wrᶜy mdbr fṯyf He returned with his flock and pastured the desert in summer." But, the letter before rᶜy is m, not "w," and f is a conjunction, not a preposition. The pericope may be read as follows: whr mᶜfgḥm rᶜy mdbr fṯyf And he returned from ᶜAfagḥum, pasturing in (the) desert. And he summered [here]. - hr, e.g., CIS 2864. - ᶜfgḥm, cf. ᶜfgt in CIS 1509; a qtlḥm derivation; e.g., ᶜbdḥm in CIS 1239. - rᶜy, a present participle as, e.g., in JaS 169. - mdbr, e.g., HaNST 1. - ṯyf, cf. JaIPSC, p. 524.

WH 2375b (cf. WiHaI, pp. 358 and 703).
The editors read the text as follows: "lš.ʾ wḫwb By Š.ʾ. He grieved." The personal name is not mentioned in the onomastic list (p. 584B); "2375h" is on p. 634, under "ḫwb," and, finally, the conjunction w is here again unaccounted for in the translation.
The text may be read as follows: lš(y)ʾ wḫwb By Ša(y)ʾ. And he acted unlawfully.

WH 2399 (cf. WiHaI, pp. 360 and 703).
The editors read the text as follows: "lwš(kt) fqẓ By WŠ(KT). And he summered [here]." Between š and f there are 3 lower halves of letters, and the reading of the editors is unacceptable: the 1st 2 cannot belong to "k" and the 3rd one to "t" which would be much too large. The reading of any of those remains as n is also excluded. Furthermore, the conjunction introducing a verb immediately following a name or pedigree is w, not f. Finally, the last letter is a vertical b, not "ẓ."
The text may tentatively be interpreted as follows: lwš(b l)f qb By Waš(b. He a)te [here], fleeing. - ws(b), cf. Ar waṣb "fleshy" (cf. LaAEL, p. 2943A). - lf, cf. Ar lafa (o, i) "edit" (cf. FrLAL, IV, p. 136B and 141B, respectively). - qb, cf. Ar qabba "to flee" (cf. LaAEL, p. 2570B).

WH 2442 (cf. WiHaI, pp. 366 and 704).
The pericope of the text is read by the editors as follows: "wwḥd ḫ(y)b ᶜl ḫf bnʾ He was lonely [and] grieved for ḪF, (his) son." The last letter is clearly ʾ on the facsimile. Yet, to suit their preconceived translation, the editors affirm that "bnʾ is probably to be emended to bnḥ." The initial letter of their "bnʾ" is r instead of "b."
The pericope may be read as follows: wwḥd ḫ(y)b ᶜl ḫfr nʾ And he was alone, having act(ed un)lawfully against Ḥâfir [who] was oppressed. - nʾ, e.g., CIS 259.

WH 2472 (cf. WiHaI, pp. 369-370 and 704).
The end of the text is read in the edition as follows: "whwb ᶜl ḥbḥ He grieved for his beloved." Here again the conjunction w is forgotten in the translation. The 3rd letter of the last word is r; b is composed of 2 lines forming a sharp angle while r is composed of 3 short strokes.
The pericope may be read as follows: whwb ᶜl ḥbrh And he acted unlawfully against Ḥabruh. - ḥbrh, cf. ḥbr, e.g., in LP 393.

WH 2487 (cf. WiHaI, pp. 372 and 704).
The editors read the text as follows: "lkḥm kn m(ḥy) By KḤM b. M(ḤY)(?)." They fail to mention the almost complete cartouche encircling the text and the series of 7 strokes crossing the upper section of the cartouche.
The commentary claims that "the two inscriptions on the stone [= nos. 2487 and 2488] appear to have been tampered with. A stroke may have been added to the initial letter of the first name, converting a b into a k. The same treatment seems to have been accorded to b of bn. A stroke has also been added to the lower part of the ḥ and to the top of ḥ. The first name, whether read as KḤM or ḤḤM, is new." The reading of such comments shows that the editors are not sure at all of their claim. They are also illogical; compare the 2 expressions "may have been added" and "seems to have been accorded" with the positive assertion "has also been added." In such cases, the basic question is always the same: who is responsible for those so-called additions, the author or someone else? That question is unfortunately not dealt by the editors. Nor do they allude to the patination of all those so-called additions, which is the 1st and main element of solution. Furthermore, it looks very much as if the whole claim of the editors is but the consequence of their obsession of pedigrees. What is more natural for a person hypnotized by that obsession to explain k of kn between 2 words understood as personal names as a distorted b of bn and, once that it is done, to find confirmation of the explanation! Finally, the 3rd letter is ẏ, not "h."
The text may be read as follows: lkym kn mḥy By Kâyim. He soothed Maḥay. - kyn, as in HaAIC, p. 507: "root unknown;" cf. Ar kama (o) "to cover, lay with" (cf. SaAAL, p. 893A).

WH 2488 (cf. WiHaI, l.c.).
The editors read the text as follows: "lġ(?)mm(ṣ) kr m(ḥk) By (Ġ?)MMY (b.?) M(ḤK)." Cf. the commentary on no. 2487. The 5 lines of commentary depicting the so-called additions are not reproduced here because, as explained in the commentary on no. 2487, the editors fail to prove that the text had actually been tampered with.
The text may be read as follows: ltmm ġk rmwln By Tumâm. He struck Ramwalân. tmm, as in HaAIC, p. 148; J 11b. - ġk, cf. Ar ġakka "to strike" (cf. LaAEL, p. 1708C). - rmwln, cf., e.g., rml in CIS 444.

WH 2492 (cf. WiHaI, pp. 373 and 704).
The editors read the 2nd and last name as "ġny," which they correct to "ġmd;" and the commentary refers to "2491." No explanation is given. The name

ġmd is indeed found in no. 2941, and more importantly, the letter forms are almost identical. Yet, the facsimile of this text has ġmy Ġamay, which must be maintained; cf. ġmyh in LP 1135. Finally, the text is not listed under "ġmd" in HaAIC (p. 458), where "ġmy" has no entry.

WH 2503 (cf. WiHaI, pp. 374 and 704).

The 4th name is correctly read as "qdmm" by the editors (cf. also HaAIC, p. 478). Although the qtlm derivation is very well known in Saf by dozens of names (e.g., bddm in Wi 965), the editors still deny it in their study. When they cannot dissect the name as b[= ʾAbū] + root (as they do, e.g., in their "balm Abū-Salam" in WH 104; cf. above, p. 198), they find another escape, as in this text, viz. "the m of qdm is repeated. It may be a dittography or it may be intended to indicate that m bn qdm (written at right angles to what precedes) forms the continuation of the inscription."

The editor's 1st explanation remains unproved and cannot be proven; its only basis is their rejection of a well-known nominal derivation.

Their 2nd explanation is contradicted by the fact the author did not repeat the last letter of mh(ll) (instead of their "mḥnn; the last 2 letters are in stippling) Miha(lal);e.g., LP 535) when he started the 2nd part of his text also "at right angles to what precedes." Cf. also below, WH 2803.

WH 2562 (cf. WiHaI, pp. 380 and 705).

The editors read the end of the text as follows: "bn yᶜly whbkrt and [the drawing of] the she-camel." The sequence "bn yᶜly" is not translated. For the phraseology claimed by their translation, cf. above, pp. 200-201, on WH 353+354. The pericope may be read as follows: bn yᶜly whb krt son of Yaᶜlî. He strove to surpass Karrat in giving freely. - whb, cf. Ar wahaba, 3rd form "to strive to surpass in giving freely, or disinterestedly" (cf. LaAEL, p. 2969A). For the 1st form, cf., e.g., WH 190.

WH 2570 (cf. WiHaI, pp. 381 and 705).

The editors read the text as follows: "lnṣr bhsʾr By Naṣr Abū-Ḥasār" (HaAIC reads "hsʾr" on p. 221). This is yet another example of the "Abū" texts (cf. above, pp. 218-219, on WH 2139)

The text may be read as follows: lnṣr bh sʾr By Naṣr. Sâʾir was tired. - ṣr, as in the edition. - bh, CIS 952. - sʾr, e.g., CIS 845.

WH 2657 (cf. WiHaI, pp. 390 and 707).

The editors' commentary does not mention either the elongated cartouche containing the text or the series of 8 strokes engraved in the center of the upper line of the cartouche. The editors read the text as follows: "lšmmt brʾ By Šimamat Barāʾ (?)." The commentary adds that "brʾ might be a verb; cf. Ar. barāʾa, 'to recover,' and burriʾa, 'to be acquitted, proved innocent.'" HaAIC also reads šmmt (p. 376). Note that the verb brʾ is listed as certain in this text by WiHaI's p. 630, while the text is not mentioned under the name brʾ (p. 558A).

The text may be translated as follows: By Šimmat. He became free. - šmmt, cf., e.g., šm in WH 458a. - brʾ, e.g., CIS 4110.

WH 2803 (cf. WiHaI, pp. 405 and 709).

The 2nd name read by the editors as "qdm" is qdmn Qadmân; cf. qdmm in WH 2503 (cf. above). After the preceding name, there is a pericope which begins with r; only a part of the letters were copied and no interpretation is possible.

The last 3rd of the text is read by the editors as follows: "wḫll nf(ḳ) bġrt wnfrs He camped ..... with (the) horse." In order to read their "(the)," the editors have to correct to h a letter which they, themselves, read as "ḫ." For the formula used by the editors in their understanding of the text, cf. above, pp. 200-201, on Wh 353+354.

The 3rd part of the text may be read as follows: wḫll nfll bġr bwn frs And Naflil encamped at Bâġir, having surpassed Fâris. - nfll, a gtll (l = ll) derivation; cf. nflʾl in WH 36. - bġr, cf. Ar bagara "continuo pluit" (cf. FrLAL, I, p. 138B). - bwn, cf. Ar bâna (o) "to excell, surpass" (cf. SnAAL, p. 60B). - frs, e.g., Michigan 4.

WH 2833b (cf. WiHaI, pp. 410 and 710).

The editors read the pericope as follows: wlh hbkrt The she-camel is by him." Cf. above, p. 205, the commentary on WH 1229. Here again, the conjunction w is unaccounted for in the translation. The pericope may be translated as follows: Habakrat was distressed. - hbkrt, cf. bkr in Wi 464.

The editors read the initial name as "ʾḫwd" but the last 3 letters are illegible on the photograph (p. 7400D).

The editors read the 2nd name as "gfl," but HaAIC (p. 163) reads it as "gfr."

WH 2838 (cf. WiHaI, pp. 411 and 710).

The 2nd half of the text is read by the editors as follows: "wwjn ᶜl (ḫ)bb ḫbb." The 3 vertical stroke isolated from each other are not "(ḫ)" but a wasm as in Tham Hu 44 and 501/2 (cf. JaMAR, V, p. 125A). The relation between this wasm and those, e.g., of Irbid 1812b and Wi 30, is difficult to determine, although a connection seems certain. The 2nd letter of their "(ḫ)bb" and the 2 b's of their "ḫbb" are r's. Finally, their "f" is ġ.

The pericope may be read as follows: wwġm ᶜl wasm rbġ ḫrr And he mourned over - Wasm - Râbiġ [who] had been freed from bondage. - wġm, as in the edition. - rbġ, CIS 2796. - ḫrr, cf. Ar ḥarra , 2nd form "to free, liberate, emancipate (a slave)" (cf. LaAEL, p. 538A); here, in the passive voice.

WH 2840 (cf. WiHaI, pp. 411 and 710).

The editors read the end of the text as follows: "whḳyt and [the drawing of] the animals [also]." Here again, for the formula used by the editors, cf. above, pp. 200-201, on WH 353+354. The editors state that "a rider with upraised arms is attempting to drive a herd of animals towards a hunter armed with a bow." A cameleer and seven animals are seen on the facsimile (p. 710). But there is no "hunter armed with a bow" on the facsimile. Furthermore, the scene is not necessarily a hunting scene. It can easily belong to the ordinary life of a bedouin driving his herd represented by 7 beasts. Finally, the editors' "ḫy" is th.

The end of the text may be read as follows: whtht And he urged [them] to drink, htht, cf. Ar hathata "to urge (a camel) on the occasion of drinking, by the cry hat hat" (cf. LaAEL, p. 2877A). The complement of the verb is expressed not in the text but by the drawing.

WH 2858 (cf. WiHaI, pp. 415 and 711).

The editors' reading of the last word, wrh, is translated as "It blew violently." It is difficult to understand why the editors chose the meaning relating to the wind rather than he was fat (cf. above, p. 45, on CIAS 139).

WH 2924 (cf. WiHaI, pp. 422 and 711).

The 2nd and last name reads qlt (instead of "qrt" of the editors; cf. also HaAIC, p. 479) Qalit; cf. Tham qlt in Hu 81/1, and Ar qalit "parum carnosus" (cf. FrLAL, III, p. 486A).

WH 2929 (cf. WiHaI, pp. 423 and 712).

The initial name is read as "gṣm" by the editors who add that "the root is unknown in Ar. Probably read JṬM," and they write "J(Ṭ)M" in their translation. That name becomes certain in HaAIC, p. 153: "JṬM." The name Gṣm belongs to the qtlm derivation; Gayṣum; cf. gṣ'r in WH 48 (cf. also HaAIC, p. 162, but this author lists another reading of the name, viz. "mg'r," on p. 549).

WH 2949 (cf. WiHaI, pp. 425 and 712).

The editor divides the text into 2 separate inscriptions, nos. a and b, although both texts show the same characteristic, viz. a definite trend of angular letter forms. Add also that, according to the editors' interpretation, the beginning of their no. b would be missing. For HaAIC, there is only 1 text for he refers to WH 2949 the name "m'z" which belongs to WH 2949b in the edition. The beginning of the text may be read as follows: lwdn bn ngfr By Wadîn, son of Nigfar. - ngfr, cf. Ar ǧafara, VII i.q. I" "amplus fuit" (cf. FrLAL, I, p. 287A and 286B) and, e.g., gfr in Wi 120.

The end of the text is read as "snt qtl m'z the time that Mâ'iz was killed." For the meaning of snt, cf. above, p. 221, the commentary on WH 2255. After snt qtl normally is a substantive; cf. Ar qatl "violent death: murder; assassination" (cf. SaAAL, p. 744A); cf. above, p. 89, another context in ClAS 1004. The pericope may be translated as follows: the year of the murder of Mâ'iz. - m'z, e.g., JaS 123.

WH 2996a (cf. WiHaI, pp. 429 and 712).

The 3rd and last name, read as "shb" by the editors, is shr Sâhir; e.g., JaS 76b. The letter is a well-rounded half-circle; the b's are each composed of 3 short strokes.

WH 3007b (cf. WiHaI, pp. 431 and 713).

The editors read the text as follows: "l'tl bn yfd." But the 4th letter is n, not "l." The text reads as l'tn bn yfd By 'Âtin, son of Yafîd. - 'tn, WH 3858. The editors' reference to "YA, p. 176" in relation with their "'tl" is erroneous. - yfd, e.g., fd in CIS 1828. HaAIC reads the name as "yġt" (p. 678); this reading is contradicted by the form of the last 2 letters.

WH 3029 (cf. WiHaI, pp. 434 and 713).

The editors read the text as follows: "ltmlh bn 'mr whyb 'l flt By Taimallāh b. 'Amr. He grieved for Falīt." They misread 5 letters: the 4t, 8th, 13th, 16th and 18th, viz. n, n, l, n and n are read respectively, "l," "'," "y," "l" and "l."

The text may be read as follows: ltmnh bn nmr whlb 'n fnt By Tamannuh, son of Nimr. And he milked for 'Awn, and he staggered from weakness. - tmnh is a tqtlh derivation which is attested in Liḥ tmydh in JaL 31f; cf. mnh in CIS 3258. - nmr, e.g., JaS 51. - hlb, cf. Ar ḥalaba ar-rajula "he milked for the man" (cf. LaAEL, p. 623C). - 'n, e.g., JaS 153. - nt, cf. Ar nâta (o) "to move from side to side in walking ... by reason of weakness" (cf. LaAEL, p. 2836C) and "to stagger" (cf. SaAAL, p. 1117B).

WH 3032 (cf. WiHaI, pp. 434 and 713).

The editors' reading and interpretation of the 2nd half of the text are preposterous: "bn hr (w)rḥḍ wb'lsmn 'tm b. Ḥair. He sweated and Ba'alsamīn restored [him] to health." The small letter between "(w)" and "rḥḍ" is eliminated, unless (who knows?) the editors combined 2 letters in their "(w)." Their commentary, however, remains silent on the question. The editors are forced to invent a direct complement to accommodate their active verb "to restore." The 3rd and 15th letters of the quoted text are identical; the editors read them as "h" and "t," respectively. The 12th and 15th letters are almost identical; they are read as "'" and "m," respectively although ' and m, the last letter, are entirely different from those 2 letters. Furthermore, the sweat is common to all persons and is not a sign of disease. The translation of the god's act is, thus, uncalled for. The whole commentary is useless.

The quoted section of the text may be read as follows: bn tr (b)n rḥḍ wbʿl sgl 'tm son of Tawr, (so)n of Râḥiḍ. And Sâgil honored 'Âtim. - tr, e.g., CIS 3043. - rḥḍ, cf. the verb, e.g., in WH 3053. - bʿl, cf. Ar baǧala, 2nd from "to magnify, honour, revere, venerate, respect" (cf. LaAEL, p. 154A). - sgl, CIS 4807. - 'tm, e.g., JaS 64.

WH 3053 (cf. WiHaI, pp. 437, 713 and 740).

The pericope is read by the editors as follows: "wrḥḍ bh ljm lyḥǧ He washed (his clothes) [and] sexual intercourse he curbed in order to go on pilgrimage." But, the editors must invent a direct complement to the verb rḥḍ and the conjunction w; they also misread n' as "lj" of their "ljm."

The pericope may be read as follows: wrḥḍ bh n'm lyḥg And he washed the intercourse with Na'm so that he may pilgrimage. - bh, as in the edition; here, the residue of the act itself. - n'm, here, a feminine name; for the masculine, cf., e.g., JaS 40. - lyḥg, as in the edition which claims that "for another occurrence in Saf. of l with the imperfect subjunctive, see HCH 194." The editors manifestly ignore lysrq of LP 180 published in 1943 (cf. LiSI, pp.41, 321 under l, and 346A, under srq). Note also that there is a very fine text engraved across the beginning of no. 3053; it is unfortunately difficult to read it on the published photograph.

WH 3094 (cf. WiHaI, pp. 441 and 714).

The pericope of the text is read by the editors as follows: "'rb' snn tly Four years he remained [here]." This reading (cf. also p. 15) implies a strange morphology and gives 2 identical letters, nos. 3 and 5, 2 different values. The pericope may be read as follows: 'ls' snn tly 'Ilsaw' speared Talay. 'ls', cf. s''l in CIS 1266. - snn, cf. Ar sanna "to pierce someone with a spear" (cf. LaAEL, p. 1435). - tly, Field 7.

WH 3195a (cf. WiHaI, pp. 455 and 715).

The name is read "'rfz" by the editors; but it is 'lfz 'Alfaz; cf. Ar lafaza "percussit pugno in pectore" (cf. FrLAL, IV, p. 118B).

WH 3197a (cf. WiHaI, l.c.).

The editors read the text as follows: "l''m(n)," but the name becomes "''ms" in HaAIC, p. 7; where the text is listed as "3195." The text may be read as follows: l'' ms La'i' was struck [here]. - l'', cf. Ar la'á (i) "lentus tardusque in proposito persequendo fuit" (cf. FrLAL, IV, p. 78A). - ms, cf. Ar masa "to strike, smite" (cf. LaAEL, p. 2711C); here, in the passive voice.

WH 3209 (cf. WiHaI, pp. 456 and 715).
Cf. above, p. 204, WH 1153. The editors read the name as "ʾrs̄ḥ" and suggest "probably amend to ʾRGS which occurs in 1153." If one removes from the drawing of the 3rd letter the tiny vertical stroke added at each extremity of the main stroke, it is a perfect f. I suggest reading the name as ʾrfṣ as in WH 1153, ʾArfaṣ.

WH 3211 (cf. WiHaI, pp. 456-457 and 716).
The text is read by the editors as follows: "lš̄mt ʾbkrt The she-camel is by Šāmit." The commentary states that "the inscription is accompanied by a drawing of a camel." This drawing does not exist on the facsimile. The editors also claim that "for other instances of the article in the form of ʾ instead of h, see the commentary on 234." Cf. above, pp. 199-200 for the study of the text. The text may be translated as follows: To Šāmit [belong] she-camels. - š̄mt, e.g., JaS 162c. - ʾbkrt is a plural of bkrt in LP 169.

WH 3265 (cf. WiHaI, pp. 462 and 716).
The initial name is read as dhr, which is commented upon by the editors as follows: "the root is unknwon in Ar." (cf. also HaAIC, p. 249). The name belongs to the dqtl derivation, such as, e.g., dhrn in CIAS 555; thus, Duḥurr.

WH 3347 (cf. WiHaI, pp. 472 and 717).
The editors read the text as follows: "lsrn hyn wtbr mny mbʾs By (or For) Sarrān HYN. He awaited (?) death from an injury." The editors suggest that "thr is probably to be emended to tgr," and they list "3347?" after "tgr" on p. 648, under "ngr." Were the b of the facsimile composed of 3 long strokes making 2 right angles, the correction of it to g would require one very short stroke to be appended to each extremity of the letter. But, the size, position and shape of the letter on the facsimile are entirely different, viz. a small broken line with a rounded angle. Thus, the correction might be acceptable in theory but not in the present case. Moreover, the authors fail to mention that 1 series of 7 dots and another group of 8 dots are located above the 2nd half of the text. Finally, they mention (p. 26) the drawing below the beginning of the text; this wasm must be related to that of CIAS 310. Here again, a 2nd Saf personal name is suggested! *

WH 3351 (cf. WiHaI, pp. 473 and 717).
The editors read the text as follows: "lḫrt ql By Ḫurrat Qail." Here again, the editors repeat their erroneous theory on the existence of a 2nd personal name! Furthermore, the 3rd letter is b, not "r."
The text may be read as follows: lḫbt ql By Ḫabbat. He slept [here] during midday. - ḫbt, e.g., Rees 149. - ql, Ox 706.

WH 3352 (cf. WiHaI, l.c.).
The editors read the text as follows: "(l)nmᶜy qdm (By) NMᶜY Qadam." The commentary suggests that "the first name is probably a mis-writing, or a mis-copy, of the name NᶜMY." The facility with which the coauthors suggest "a mis-writing" is here again illustrated.
The text may be read as follows: (l)n mᶜy qdm Maᶜay (tre)ated Qadam with gentleness. - mᶜy, Wi 74b. WH 3924 is reported by WiHaI (p. 612B) as having the name; cf. below. - (l)n, CIS 3564. - qdm, e.g., JaS 37. Note also that HaAIC reads the 2 names as "hnm" and "yqdm" in this text (pp. 627 and 680, respectively); therefore, he presumably understood ᶜ as composed of 2 letters, bn son of.

Here again, the editors have recourse to their favored gimmick ,viz. the presence of a 2nd personal name!

WH 3367 (cf. WiHaI, pp. 474 and 717).
The editors read the text as follows: "lfḏj zhmn By FḎJ Zahmān." Here again, the editors use their favored trick to eliminate difficulties, viz. the creation of a 2nd personal name! And in order to prove that theory of bn not being written between the 2 names, they refer to WH 3347 and to Ox 133 which has lfḏg bn zhmn. Obviously enough, they do not prove that the 2 fḏj's refer to the same person. The text may be translated as follows: By Fāḏig.Pain from indigestion! - fḏg, e.g., JaS 62. - zhmn, cf. Ar zahmān "suffering from indigestion" (cf. LaAEL, p. 1263c).

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WH 3420 (cf. WiHaI, pp. 480 and 718).
The editors read the text as follows: "lᶜrm bn hb dʾl ġbḍ wlh rjm For ᶜArrām b. Haub of the tribe of Ṣabāḥ. For him is [the] cairn." HaAIC reads the 1st name as "ᶜbm" but declares his reading to be "uncertain" (p. 403). All this is unacceptable. (1) The 2 letters bs are read as "m" in the initial personal name. (2) The 3rd letter of the 2nd name is eliminated. (3) The letter read as "d" is clearly k. (4) The letter read as "r" of "rgm" is l; the letter r exists in the 1st name and has an entirely different form. The translation also is unacceptable. Not only the editors do not, as usual, translate the conjunction w but also and especially they restore the article before their "rjm" so that their translation might be understandable.
The text may be read as follows: lᶜrbs bn hbᶜ kʾl ġbḍ wlh lgm By ᶜArbas, son of Hâbiᶜ. Ṣubbâḥ has discharged his debt and Lugam was hidden. - ᶜrbs, cf. Ar ᶜarbasa "to be confused, embroiled" (cf. SaAAL, p. 547A). - hbᶜ, as in HaAIC, p. 607. - kʾl, cf. Ar kaʾala "emit aut vendidit debitum sibi solvendum pro debito solvendo debitori" (cf. FrLAL, IV, p. 1B). - ġbḍ, e.g., JaS 102a. - lh, cf. Ar lâha (i) "to be hidden;" CIS 440.

WH 3427 (cf. WiHaI, l.c.).
The 2nd and last name read as "ʾrfz" by the editors (cf. also HaAIC, p. p. 37) is ʾlfz ʾAlfaz.

WH 3435a (cf. WiHaI, pp. 481 and 719).
The 2 names of the pedigree are commented upon by the editors as "not in HIn." hd Hadd exists in Tham, e.g., Hu 56b. Besides, the name "qt" cannot be related to any Ar root; but, the shape of "t" suggests the easy correction of the letter such as on the facsimile to m; the name may be read as ġ(m) Ṣa(wm); e.g., WH 458a. *

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WH 3532+3531 (cf. WiHaI, pp. 492 and 720).
The 2nd name is read as "ṭrq" by the editors (cf. also HaAIC, p. 387) but the median letter is l, not "r;" thus, ṭlq Ṭâliq; cf. CIS 1548.

WH 3533 (cf. WiHaI, l.c.).
The text forms a continuous line which is arbitrarily cut into 2 independent sections by the editors who understand a l in the middle of the text as the lâm auctoris of an independent inscription. The whole text may be read as follows: lwḥfl whm wtġr hsmy By Waḥfil. And he had fever and was on the lookout for the sky. - wḥfl, a qtll (l = ll) derivation; cf. ḥfl, e.g., in WH 2049, and a tribe

name in JaS 171a. - hm, e.g., Ox 59.

WH 3534a (cf. WiHaI, l.c.).
The editors join together texts a and b; they are too widely separated from each other to be read as a single inscription. The text reads as follows: wl gr Wayl wandered from the right way. - wl, e.g., Wi 207. - gr, cf. the present participle in ClAS 352 (cf. above, p. 55).

WH 3534b (cf. WiHaI, l.c.).
The name reads as zgl Zâgil; e.g., LP 760. Same reading of the letter as in the edition.

WH 3551 (cf. WiHaI, pp. 494 and 720).
The drawing of the initial sign joins the two l's with a small curved line. The editors also correct the last letter to suit another pedigree. The text may be read as follows: lldḥ bn ʾtl By Lâdiḥ, son of ʾÂtil. - ldḥ, cf. HaAIC's etymology on p. 514. However, the reference mentioned there must be suppressed, the editors' reading being correct. - ʾtl, cf. ʾtll in Stein 2.

WH 3559a (cf. WiHaI, pp. 495 and 720).
The text is read by the editors as follows: "lḥrb mny yᶜll wtẓr hsmy bḥḍr wwrd brkt wnr By Ḥarb (b.) YᶜLL. He looked for the rains now, and he sent down to BRKT and NR(?)."
The following remarks are in order. (a) The editors invent a y in "mny yᶜll;" the 2nd "l" of their "yᶜll" is y; and the last letter of their "wnr" is b. (b) How could the editors render their "mny" as "(b.)"? (c) The 3 letters "wnr" are divided into 2 groups which are too far apart to be joined together. The letters "nw" are exactly in the axis of b of "brkt, and "b" is in the axis of the space between "r" and "b" of "ḥrb" of the beginning. (d) The editors state that "whether tẓr hsmy be translated 'he was on the look-out for (or awaited) the rains' or 'he watched the sky,' the meaning is much the same. The Bedu watch the sky to see where rainstorms are occurring and thus learn in which direction to move their flocks and herds"(p. 51 on WH 72). Such an assertion is difficult to accept because not only "to be on the look-out for" and "to await" are 2 different things and "the rains" and "the sky" are 2 others. Furthermore, the bedouin also watches the sky, e.g., to detect sandstorms. There is no justification to limiting "sky" to the "rains."
The text may be read as follows: lḥrbb mly ᶜly wtẓr hsmy bḥḍr wwrd nw brkt By Ḥarbab. He sped along going up. And he was on the lookout for the sky in Ḥaḍar and came, emigrating, to Barkat. - ḥrbb, cf., e.g., ḥrbn in CIS 537. HaAIC (p. 182) reads the name as "ḥrbm." Of course, there is no way of knowing what the author does with the following complex "lyᶜly;" the only certain fact is that he eliminates the 2nd b. - mly, cf. Ar mala (o) "to speed along, run" (cf. SaAAL, p. 1002B). - ᶜly, e.g., CIS 4794. - tẓr hsmy bḥḍr, also in WH 3584; ḥḍr is a place name. - wrd, CIS 2718; cf. the feminine in CIS 2160.

WH 3597a (cf. WiHaI, pp. 499 and 721).
The last 4 letters of the editors' no. 3597 are a separate text not only because they are written in the opposite direction, a fact which the editors acknowledge but also because the cartouche makes a deep bent to isolate the last letter of this text from r of no.3597, a fact which the editors do not point out. Furthermore, the letter read as "r" by them is l.

The text may be read as follows: bḥ ḍl Baḥḥ went astray. - ḍl, CIS 2808.

WH 3611b (cf. WiHaI, pp. 501 and 721).
The editors read the text as follows: "jš ẓnʾl ḫl The troop of ẒNʾL camped [here]." The letters nos. 3 and 8 are s and n, respectively. The preceding interpretation is an unmistakable example of "the two stages of the editors' desk work" (cf. JaIPSC, p. 481).
The 1st stage of their desk work is to be found on p. 565A: "jš ... b. ʾlḫn 3611b," and p. 554B: "ʾlḫn ... 3611" (instead of "3611b").
During the 2nd stage, "3611b" was added under "jš" which is erroneously listed as a verb, "to troop" (p. 633) and "ḫl" (p. 634).
The preceding case shows conclusively - if any proof still was necessary - that, for the editors, the deciphering of a text is not based on the palaeographical study of the letter forms but is conditioned by whatever preconceived idea was predominant at the time. And to make things even worse, the interpretations of the 1st stage were not erased during the 2nd stage.
The text may be read as follows: gš sn ʾlḫn Gass speared ʾAlḫan. - ʾlḫn, e.g., WH 1322.

WH 3629 (cf. WiHaI, pp. 503 and 722).
The editors read the text as follows: "'lhnbr ʾd By ha-NBR [b.] ʾAud'(or 'To ha-NBR [be] calamity!')." The commentary indicates that "two different interpretations seem possible."
The formula of the text, l + pers. n. + substantive, cannot be understood as in the 2nd translation, viz. the expression of a wish or prayer. Furthermore, the editors give 2 different values, "l" and "n" to 2 letters, nos. 1 and 3, which have almost the same length, 4.8 and 5.8 mm, respectively, contrasting with 9.6 for h. Moreover, the next to the last letter is h, not "ʾ;" cf. "ʾd" also in HaAIC, p. 31.
The text may be read as follows: nhn br hd Nawḥân behaved kindly toward Ḥadd. br, cf. Ar barra, 3rd form "to behave towards someone with kindness" (cf. LaAEL, p. 175C); cf. the 1st form, e.g., in JaS 181. - hd, CIS 622.

WH 3644 (cf. WiHaI, pp. 504 and 722).
The editors fail to mention the cartouche encircling the text and the series of 8 strokes above the text. The last word bt means He spent the night [here].

WH 3646 (cf. WiHaI, pp. 505 and 722).
The editors read the text as follows: "lbrt bᶜrm By Bart Abū-ᶜArrām." Cf. above, p. 201, WH 584. HaAIC reads the 2 names as "brt" and "ᶜrm" (pp. 100 with the remark "not certain" and 416, respectively).
The text may be read as follows: lẓr tb ᶜrm By Ẓarr. ᶜArim returned [here]. - ẓr, e.g., Wi 549. - tb, cf. Ar tâba (o) "to return" (cf. LaAEL, p. 361B). - ᶜrm, e.g., CIS 1695.

WH 3663 (cf. WiHaI, pp. 506 and 722).
The editors read the pericope as follows: "wrᶜy mh nqh He pastured [and] watered his she-camels." Two verbs following each other asyndetically is unusual; the 2nd must be treated as a participle, in which case the editors' etymology of mh from mwh is not suitable.
The pericope may be translated as followed: And he pastured, treating gently,

his she-camels.

WH 3665 (cf. WiHaI, pp. 507 and 722).
The editors read the text as follows: "l'rhr bn ʿmlt By ʾAs(h)ar b. ʿUmailat." The initial name is badly mistreated: the 1st "r" becomes "s" in the translation; "ʾrhr" is listed on p. 500A, but the text is also listed under "ʾshr" (p. 551A) as "3665?". Finally, the letter "h" which is certain in the translation becomes doubtful, "(h)," in the translation. HaAIC lists the name as "ʾrhr" under the present number, adding "root unknown; or perhaps ʾr + hr?" (p. 36). Furthermore, the editors vocalize "ʿmlt" as a qtyl derivation, as, e.g., ʾdn of WH 353+354 (cf. above, pp. 200-201).
The text may be read as follows: l'rh rb nʿmlt By ʾIrh. He was the master of Naʿamlat. - ʾrh, CIS 167. - rb, e.g. LP 1294. - nʿmlt, cf., e.g., nʿml in CIS 3248 and nʿmʾl in CIS 103.

WH 3670 (cf. WiHaI, l.c.).
The text is read by the editors as "ʿtʾl." But, the editors do not justify their reading from right to left. The text reads as follows: l'tʿ By ʾAtyaʿ; cf. Tham Hu 350.

WH 3673 (cf. WiHaI, l.c.).
The name is read ʾlfz by the editors, who state that "the root is unknown in Ar." The name is ʾAlfaz; cf. above, p. 227, WH 3195a. The editors, further, say that "it is probable that the reading should be emended to ʾrfz." This is carried out in the translation, "ʾA(r)faz," which becomes certain on p. 550 as well as in HaAIC, p. 37.

WH 3699 (cf. WiHaI, pp. 510 and 723).
The editors read the text as follows: "lʿd shr By ʿIdd Sāhir." Here again, the editors indulge in one of their gimmicks, viz. the omission by the writer of bn between two personal names. Furthermore, the last letter is b, not "r." HaAIC lists "ʿdshr" with the remark: "etymology uncertain" (p. 409).
The text may be read as follows: lʿds hb By ʿÂdis. He arrived [here]. - ʿds, e.g., LP 398. - hb, e.g., LP 766.

WH 3708 (cf. WiHaI, pp. 511 and 723).
The editors read the end of the text as "jrm whdr." For the formula involved, cf. above, pp. 200-201, WH 353+354. But, what the editors read as "w" is an elongated ellipsis the long axis of which is in the axis of the other letters, and the space inside the ellipsis is nothing but a hatching. Such a form is abnormal for w; it most probably is a feature in the stone.
The end reads as follows: grm hdr Garam [belongs] this dwelling-place. - grm, e.g., JaS 116.

WH 3747 (cf. WiHaI, pp. 515 and 724).
Instead of "(b)n" before ngbr, read sn he speared. The 2nd half of the text is correctly deciphered by the editors as follows: whll fhrdy ʿqbt mnbt. Their translation is as follows: "He has become poor so, O Ruḍā, [exact] retribution from the Nabataeans." Here again, the conjunction w is not accounted for in the translation. The quoted section of the text may be translated as follows: And he became lean, And, O Ruḍâ, [grant] punishment from the Nabataeans! - hll,

cf. Ar halla "to become lean, spare" (cf. LaAEL, p. 777A). - ʿqbt mnbt, compare t'r mhwlt in HaCH 72 (cf. JaSN, p. 46, note 36). The 1st meaning of ʿqbt is "punishment" (cf. LaAEL, p. 2103A; cf. also "punitio, poena" in FrLAL, III, p. 191A).

WH 3816 (cf. WiHaI, pp. 524 and 725).
The editors read the initial name as "rḥ(ḍ)." But, the 3rd letter does not resemble ḍ at all; it is the right half of w; thus, rḥ(w) Raḥ(aw); cf. Ar râḥa (o) "to magnify, honour someone" (cf. LaAEL, p. 1057B).

WH 3829 (cf. WiHaI, pp. 525 and 725).
The editors read the 2nd half of the text as follows: "zkk whwb ZKK. He grieved." Here again, they do not translate the conjunction w. The 3rd letter of the name cannot be read as "k:" its form is much too different from that of the preceding k; the letter could be a badly copied m. The inside of w is destroyed. The last letter of the text is, here again, a rectangular r contrasting with b which is a plain curve.
The 2nd half of the text may be read as follows: zk(m w)hwr Zuk(âm. And) he returned [here]. - zk(m), cf. Ar zukâm "rheum, coryza, cold" (cf. HaAP, p. 292B).

WH 3838 (cf. WiHaI, pp. 526 and 726).
The 1st pericope is correctly read by the editors as whyb ʿl bnyh, and they translate it as "he grieved for his little son (or his sons or his two sons)." Their commentary on bnyh is "bnyh, in the gen. case, could be the diminutive bunaiy with the suffix -h, or banihi, 'his sons,' or ʾibnaihi, 'his two sons'" (p. 218 on WH 1249). The lexicon (p. 631, under "bn") gives the same information but, instead of 3 equally possible probabilities, the 1st interpretation calling for the dual is preferred over the 2 others. The editors should have referred the expression to bny ddh of CIS 88 where it would incongruous to translate it as the little son or the two sons of his paternal uncle. There is, indeed, nothing in the text restricting the interpretation to either 1 or 2 individuals. This remark is also valid in the present case. The expression may be translated as follows: And he acted unlawfully against his sons.

WH 3854 (cf. WiHaI, pp. 528 and 726).
The editors read the text as follows: "lʿʾjt ʾmd By ʿʾJT ʾMD." Here again, their interpretation of the text as if bn son of had been forgotten or omitted by the engraver. The editors also fail to mention the half-cartouche and the series of 7 dots connected with the text.
The text may be interpreted as follows: By ʿÂʾigat, He was aided [here]. - ʿʾgt, cf. Ar ʿâja (i) "to be satisfied, pleased" (cf. SaAAL, p. 621A). - ʾmd, cf. Ar madda, 4th form "to aid, succour" (cf. LaAEL, p. 2696C); here, in the passive voice.

WH 3875 (cf. WiHaI, pp. 532 and 726).
The editors read the text as "lšḍʿ (or fḍj)" (pp. 532, 585B and 601B). HaAIC (p. 349) refers the name "šḍʿ" to "root unknown" and WiHaI repeats HaAIC's information according to which the name is attested in Tham "TIJ 22" (cf. below) and adds that "possibly FḌT was intended." Here again, it should be noted that what the engraver "intended" to write is pure speculation; only what he wrote matters. Furthermore, the height of the letter ʿ, 2.4 mm, is too small to be long to ḍ, the other letters having 4.6, 5 and 3.8 mm. The name šḍʿ is doubly

interesting as another gtlᶜ derivation, next to, e.g. hlsᶜ of WH 1338 (cf. above, pp. 206-207), and also as another example of the equivalence ṯ = ḏ; cf. Ar ṯaṯa (i) "to burn with anger "(cf. LaAEL, p. 1630C). šḏᶜ Šayḏaᶜ.

WH 3912 (cf. WiHaI, pp. 537 and 727).
The 1st half of the facsimile is particularly poor and undecipherable with any certainty. The letters of the 2nd half are readable (cf. the editors' no. 3912b), but the group cannot be translated because it is unknown whether s is the last letter of a word or the beginning of another. The only certainty is that it is one single text instead of 2 as suggested by the editors.

WH 3914 (cf. WiHaI, l.c.).
The text was republished by MaSIAM (II, p. 197) with 2 photographs and a very large facsimile on pp. 358-359; the author reads the text as follows: "lᶜmr bn bḥl bn rḥ h dmy By ᶜmr s. bḥl s. rh are the pictures." Once again, it is necessary to point out the forms of all letters are not respected in the huge facsimile; the letter most mistreated is d; on the photograph, the top of the triangular appendix is at the same level as the top of the preceding ḥ; on the facsimile, it is 8 mm below that level. Furthermore, the 1st letter read as "ᶜ" is w; the median stroke is as visible as the circle itself. The 4th letter, read as "r," also is particularly mishandled: the lateral appendix is 2.4 mm long on the facsimile, but 5.1 mm on the photograph. The 11th letter of the new reading, "n," is not a letter, but a feature on the stone. The 12th letter, "r," is composed of a vertical stroke 15 mm long and 2 short ones, each 5.2 mm long, thus about 1/3 of the other. The letter now under consideration is ⊓, the horizontal measuring 16.3 mm, and the 2 perpendicular ones 12.9 and 12.8 mm, respectively. The letter is k. The 15th letter of that decipherment is not "d;" what the author took as the upper part of the letter is one of 3 short vertical strokes between "h" and "d." The same remark is also valid for the last letter which is l, not "y." The author claims that bḥl is attested "only once and in a rather doubtful reading (C. 3377)." This reading was already discarded in 1973 by JaMAR, IV, p.130, note 37. In this text, b is a well-rounded half-circle; r is composed of 3 short strokes forming 2 wide angles in Waddington 230 (cf. CIS, pl. 18); those angles are somewhat rounded in DussaudV 309 (cf. CIS, pl. 33).
The text may be read as follows: lwmk bn bḥl brh hyml By Wamak, son of Baḥl.Haymal behaved kindly toward him. - wmk, cf. Ar wamkat "laxitas, amplitudo" (cf. FrLAL, IV, p. 608B). - bḥl, cf. Liḥ, e.g., JaL 1/6, and Saf bḥlh in CIS 4491. - hyml, cf., e.g., yhml in WH 2937.

WH 3924 (cf. WiHaI, p. 538).
This text is unusable: the commentary notes that "3924 is not shown on the Plate" (p. 728). Even granted that the plates were already printed before the text was typed, there is to the right of the edition of the text 10 times the space necessary to draw the 4 letters of the inscription. Therefore, the absence of the facsimile is inexcusable.

Wi 132 (cf. WiSIJ, p. 29).
The 2nd personal name reads as glm Gâlim; e.g., JaS 51. In spite of the fact that the median letter is clearly l on the facsimile, the editor reads it as "h" and his "ghm" is endorsed by HaAIC (p. 170) and is repeated by WiHaI,p. 37, WH 16.

Wi 281 (cf. WiSIJ, p. 48).
The 2nd half of the text is read by the editor as follows: "wšty (h)wr(d) snt mrd mḫrb ḥslṯn And he wintered at this watering-place the year of the rebellion of Muḫarib against the emperor." The snt pericope is also reproduced on p. 170. The initial letter of his "(h)wr(d)" is an incomplete m, and the letter d is very clear on the facsimile. It is difficult to understand why the editor puts that letter between parentheses. The editor's identification of mḫrb of Wi 281 and 287 with the Ar tribe "Muḫarib" remains absolutely gratuitous since the name in both texts is not given as being a tribe name. Winnett should have proven that mḫrb could not possibly be the name of an individual in both texts. Is it because rm is known with the meaning the Romans that this meaning must be given to all occurrence of rm in the Saf inscriptions? Most certainly not. The end of the text read as "ḥslṯn without the slightest doubt (cf. also pp.169 and 170), actually is ksls which appears to be an inaccurate copy; but even so, the reading of mn or ᶜl is impossible. Is it (w)sl(m)? A stroke on the right of the 1st sign would suffice to complete the letter to w, and the last one would belong to the same type of m of mwrd.
The text may be read as follows: wšty mwrd snt mrd mḫrb (w)sl(m) And he wintered at Mawrid the year Miḫrab rebelled (and) was sa(fe). - mwrd, cf. Ar mawrid "a watering-place" (cf. LaAEL, p. 2936B). - slm, e.g., JaS 148.

Wi 314 (cf. WiSIJ, p. 54).
The initial name is read by the editor as "ʾs" with the remark that "the s is upside down." In fact, it is ẓ. The name is ʾẓ ʾAẓẓ. This name is yet another equivalence ṯ = ẓ; cf. Ar ʾaṯṯa "to produce, make ... a sound, noise (said of camel's saddle)" (cf. LaAEL, p. 66A).
The 3rd name is read as "ʾs" with the comment that "the initial letter ... looks more like ḥ than ʾ, but a name ḤS is unknown." The last remark is worthless. ḥs Ḥass; cf. ḥst in CIS 4614.
The 5th name is read as "ḫnym" (cf. also HaAIC, p. 459). But, the 1st letter is š; thus, šnym Šunaym. Cf. Ar sanama "scabit unguibus faciem" (cf. FrLAL, II, p. 458B).

Wi 465 (cf. WiSIJ, p. 71).
The editor reads the text as follows: "lᶜdlt bn nšᶜr By ᶜAdalat b. Nashᶜar," and this reading is endorsed by HaAIC, pp. 410 and 465, respectively, with the following remark added to the 2nd name: "root unknown," as if it could not be referred to šᶜr, 7th form; CIS (p. 216B, on CIS 1640) had already referred the name to the root šᶜr. HaAIC also refers "ḫwd" to "SIJ 465." The number is a mistake for "645." In keeping with his usual method, the editor mixes up the letters, viz. he gives the short stroke of the 2nd and 8th letters (2.2 and 3 mm, respectively) the value of ᶜ (as for the dot of the 10th letter) and n, respectively, and to the long stroke of the 1st and 7 letters (6.6 and 6.8 mm, respectively) the value of l and n, respectively.
The text may be read as follows: lndlt bln šᶜr By Nadlat. Ballân versified. - ndlt, cf. ndlh in JaS 125b, and ndl in Wi 903. - bln, e.g., Tham JaT 19. - šᶜr, cf. Ar šaᶜara "to speak in verse; poetize; or versify" (cf. LaAEL, p.1559B).

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Wi 314 (cf. WiSIJ, p. 54).
The initial name is read by the editor as "ʾs" with the remark that "the s is upside down." In fact, it is z. The name is ʾz ʾAzz. This name is yet another equivalence ṯ = z; cf. Ar ʾaṯṯa "to produce, make ... a sound, noise (said of camel's saddle)" (cf. LaAEL, p. 66A).
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The text may be read as follows: lndlt bln šᶜr By Nadlat, Ballân versified. - ndlt, cf. ndlh in JaS 125b, and ndl in Wi 903. - bln, e.g., Tham JaT 19. - šᶜr, cf. Ar šaᶜara "to speak in verse; poetize; or versify" (cf. LaAEL, p.1559B).

Wi 495 (cf. WiSIJ, p. 74).
The editor reads the text as follows: "lbdrl bn ᶜbd By Badarēl b. ᶜAbd." But, he eliminates the 3th and 6th letters, identical with the 9th which is read

as n. He further confuses the letters b and r. The text may be read as follows: lrnd bn lbn ᶜrd By Rand, son of Labin. He fled [here]. - rnd, cf. the name of an incense well known in South-Arabian inscriptions. - ᶜrd, cf. Ar ᶜarada, 2nd form "to flee" (cf. LaAEL, p. 1997C).

Wi 496 (cf. WiSIJ, l.c.).
The editor reads the text as follows: "lbn mdkr By b. Madhkar." This is a fantastic interpretation, and mdkr alone is listed on p. 194 and is endorsed by HaAIC (p. 535). Furthermore, these 2 authors misread g as "m." Finally, HaAIC's reference under "mzkr" (p. 543) to "JS 319" must be suppressed; the accurate reading is mdkr (p. 535).
The text may be read as follows: lbng dkr By Banag. He was remembered. - bng, CIS 4618a. Note that WiHaI requests to "see bnj" (p. 614B, under "nj"). But, there is no "bnj" on p. 560B.

Wi 515 (cf. WiSIJ, p. 75).
The editor reads the text as follows: "ldfᶜt bn mnᵓ(l) By Dafᶜat b. Mannᵓe(l)." The editor acknowledges that the 4th letter is w on the facsimile "but T's reading is to be preferred." The reason for the preference probably is the excuse that dfᶜt is already known. Furthermore, he misreads "(l)" instead of r. Finally, he eliminates the last letter, ᶜ.
The text may be read as follows: ldfwt bn mnᵓ rᶜ By Dafwat, son of Manaᵓ. He was frightened. - dfwt, cf., e.g., bdfy in CIS 1113. - mnᶜ, e.g., Wi 288. - rᶜ, e.g., CIS 879; here, in the passive voice.

Wi 616 (cf. WiSIJ, p. 87).
The editor fails to mention that the text is engraved partly inside, partly outside the cartouche of Wi 617. The editor reads the 2nd half of the text as follows: "bn ntg h(g)ml b. NTG is the camel." But, the editor invents the letter "(g)" in order to find the well-known substantive gml and, then, the word becomes certain in the translation!
The end of the text may be read as follows: bn ntgh ml son of Natguh. He was rich. - ntgh, cf. the place name ntg in ClAS 628.

Wi 617 (cf. WiSIJ, l.c.).
The editor's commentary does not mention either the cartouche encircling the text or the series of 7 strokes crossing the cartouche. In order to adapt the text to other pedigrees, the author misreads l as "n" and invents an inexistent letter, "(f)" of his "h(f)."
The end of the text may be read as follows: bn swrb lh son of Sawrab. He was hidden [here]. -swrb, cf. srb, e.g., in Wi 163.

Wi 701 (cf. WiSIJ, p. 96).
Cf. the commentary on Irbid 1812b (cf. above, p. 144). For the 2nd half of the text, cf. JaSN, p. 99. The personal name reads wt wasm ᵓl Watt- Wasm -ᵓil. Cf. wt, e.g., in CIS 1121, and Tham, e.g., in Ramm 3.

Wi 743 (cf. WiSIJ, p. 103 and pl. VI, lower left corner).
The 3rd and last name is read by the editor as "gš(n)," a name which becomes certain on p. 151 as well as in HaAIC (p. 162). Furthermore, the 2nd letter is f, not "š." Moreover, the "n" is not to be seen on the photograph now at

my disposal; the photograph published on pl. VI is cropped in such a way that "n," even were it on the stones, would not be visible. Thus, both Winnett and Harding transfer their reading of the 2nd and last name of Wi 744 to Wi 743. Finally the editor states that the author of Wi 743 is "a son of the author of No. 750b." But, there is no. "750b" on p. 104 and, according to p.168, the pedigree "sᶜd bn wᶜd" of Wi 743 is found nowehere else in the Wi collection.
The 3rd and last name reads as gf Gawf; e.g., CIS 4208.

Wi 745 (cf. WiSIJ, l.c.).
The central pericope of the text is read by the editor as follows: "syr bᶜd hl mh He journeyed after some horses which had disappeared." The word "some" is unjustifiable in the text, and "which" must be put between brackets since there is no relative pronoun in the text. The 2 letters "sy" are f, "r" is l, and "h" is ᵓ. The pericope may be read as follows: frbᶜ lᵓlmh And he remained four nights with ᵓAlmah. - rbᶜ l-, cf. the Ar expression rabbaᶜa li-ᵓraᵓatihi "he remained four nights with his wife" (cf. LaAEL, p. 1016A). - ᵓlmh, cf. Tham lmh in WiTa 25a.

Wi 897 (cf. WiSIJ, pp. 120-121).
The translation of the central pericope as "w(ᵓ)šr(q) lhmart And he has gone eastward into the distance" (p. 120) is revised by WiHaI (p. 134; commentary on WH 599) as "he has gone eastward to the camp." WiHaI's position, however, implies a contradiction. An expression, such as "he has gone eastward to the camp," indicates that the writer went back to the main camp of his tribe, clan or family, or even more simply, to his own camp. Then, it is difficult to understand WiHaI's statement: "a journey eastward probably involved a movement into regions occupied by hostile tribes, hence the prayer for safety" (p. 72, commentary on ᵓsrq of WH 173). There is, thus, an obvious contradiction between the above-quoted assertion and his translation of Wi 897. Furthermore, even at 1st sight, one must ask the question: why would "to go eastward" imply any special danger?
The end of WH 173 reads fhlt slm mšnᵓ And, O Lât, [grant] safety from enemy!
The end of Wi 897 also ends with a prayer: fhlt slm And, O Lat, [grant] safety!
Travel implied some risks whenever the traveler went even in a non-enemy territory.

XVIII - Tham texts examined the preceding research.

HaLi 13 (cf. HaLiSTI, p. 10 and pl. 1 and 2).
For the initial name, cf. JaMAR, IX, p. 122, note 20. The 2nd and last reads "hnn" in the edition; cf. also the facsimile on pl. 2. On the photograph, however, the median stroke of "h" is so thin compared with the tracing of the rest of the letter and that of the other letters that it cannot but be a mere scratch. Thus, bnn Banîn; cf. Hu 363/2.

HaLi 22 (cf. HaLiSTI, p. 11 and pl. 1 and 2).
The text is read by Harding as follows: "l šdᶜ bn ᵓzn."
The name "šdᶜ" is also endorsed by HaAIC (p. 349) and by WiHaI (p. 532, on WH 3875). On the other hand, Littmann "would prefer to read ndg."

The photograph shows a short tail appended to a square top, which is not reproduced on the facsimile. Furthermore, the initial letter is neither "s" nor "n" because it is a tall straight stroke as tall as the lâm auctoris. Moreover, here again, Tham d and z are confused; the central letter of the 2nd name is d instead of "z;" HaAIC also reads "ʾgn" (p. 40).
The text may be read as follows: lldy bn ʾdn By Laday, son of ʾÂdin. - ldy, cf. Ar lada (i) "ob suspicionem adhaesuit" (cf. FrLAL, IV, p. 105A).

HaLi 29 (cf. HaLiSTI, p. 12 and pl. 1 and 2).
The 2nd and last name is read as "k-m" by Harding, but Littmann suggests that "k-m might be k[t]m." The so-called missing letter is there on the photograph. The name is kym Kâyim; cf. Saf WH 2487, and the verb in Hu 403. Note that HaAIC comments on the name as follows: "root unknown."

HaLi 128 (cf. HaLiSTI, p. 20 and pl. 6).
For the initial name, cf. above, p. 183. The 2nd and last name is lkt Lakkat; cf. JaT 588.

HaLi 203 (cf. HaLiSTI, p. 26 and pl. 10).
The 2nd and last name is ʿdn ʿAwdân, instead of "ʿzn" of the edition; still another confusion of the 2 Tham letters. Cf. WiTh 34c.

HaLi 299 (cf. HaLiSTI, p. 32 and pl. 11 and 12).
The letters nos. 6 and 12 of the edition must be corrected; and the name "ġnmt" is repeated by HaAIC (p. 458).
The text may be read as follows: wdʿ dlby dʿm wkn mtʾṭṭ Wâdiʿ, he of Labîy, was aided and hidden [here], being affected with tenderness. - Same reading of the letters as in the edition, except its "ṣr" and "ġ." - wdʿ, JsaT 714. - lby, Saf CIS 3555, and Tham lbby in Hu 570. - dʿm, cf. Ar daʿama "to strengthen, aid" (cf. LaAEL, p. 882B); here, in the passive voice. - kn, cf. the passive voice in But 147. - mtʾṭṭ, cf. Ar ʾaṭṭa, 5th form "to be affected with tenderness" (cf. LaAEL, p. 66B).

HaLi 406 (cf. HaLiSTI, p. 39 and pl. 17 and 18).
The treatment of the text is a good example of the dilettantish method of the 2 editors.
Harding reads the beginning as follows: " - - lb bn - - lb son of." He notes that "on the photo one seems able to read ls at the beginning, but I have no note of any such letters from examining the original." Instead of reproducing on his facsimile what actually was on the stone, Harding limited himself to tracing the copy of his notebook.
Littmann adds to the preceding reading that "bn is omitted, read lrbn (bn)... By Rabbân (Arabic name) son of ..." and the reading of "rbn" is endorsed by HaAIC (p. 267). Thus, Littmann invents 2 letters which are inexistent because they were "omitted"... by the engraver!!! Of course, they could not have "omitted" by anybody else. Furthermore, Littmann corrects the 1st "b" of Harding's reading to "r" because of what is for him the absolute reason which is so paramount in his thinking that nothing escapes from it, viz. it is an "Arabic name."
The photograph of the text on pl. 17 shows that the 2 initial letters of the text were eliminated by Harding on his plate 18, and Littmann presumably (how else to explain the situation?) worked only from the facsimile. The reading of the beginning as lʿlb By ʿAlib was already published in 1973 in JaMAR, IV, p. 136, note 74.

HaLi 442 (cf. HaLiSTI, p. 41 and pl. 19 and 20).
Harding reads the text as "l - - - zyt" and adds that "there are indeterminate letters between l and z." Littmann suggests: "probably l(ġ)zyt Gâziyat is an Arabic name." Here again Littmann's method is obvious: an unspecified number of letters represented by 3 hyphens are reduced to a single one and the paramount reason is that it "is an Arabic name." Finally, HaAIC goes even a step further: "gzyt" is certain in the text (p. 161).
The text may be read as follows: dn zyt Zayyât perished [here]. - zyt, cf. Ar zayyât "olearius, qui oleum venundat" (cf. FrLAL, II, p. 269A).

Hu 81 (cf. vdBrIT, p. 68).
The text may be read as follows: wdd gllt 1 Was in love Qallat,
nm ʿyhm 2 [who] calumniated ʿAyham.
L. 1 is correctly read by vdBrIT. - gllt, cf. Saf gʾlt in WH 2924. - ʿyhm, cf. Ar ʿayhama "celer fuit" (cf. FrLAL, III, p. 238A). vdBrIT reads "d" in stead of y.

Hu 324 (cf. vdBrIT, p. 156).
The author restores "[n]" in front of the text in order to find the very famous "nm Par" (cf. above, pp. 179-182).
The text may be read as follows: mhg tyr Tîr had intercourse with a woman. mhg, cf. Ar mahaja "to have intercourse with a woman" (cf. LaAEL, p. 2739A). - tyr, cf. Ar tîr "vanity" (cf. LaAEL, p. 324B).

Hu 619 = JsaT 282 (cf. vdBrIT, p. 321).
The letters nos. 2,3, 4 and 5 are irremediably different in the 2 copies and I do not see any way of explaining those differences. The author chose Hu 619 and put those letters between parentheses because they are different from those of JsaT 282.
The texts may be read as follows: Hu 619: ʾbhm lm } ʿdy ddd
JsaT 282: ʾslb tm }

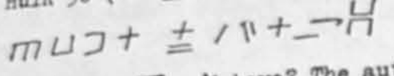
Hu 619: ʾAbham reprehended } ʿAdî, him of Dôd.
JsaT 282: ʾAslab, the slave of }
ʾbhm, e.g., Saf Wi 607. - ʾslb, e.g., Saf WH 2262. - tm, e.g., Cadès 11a. - ʿdy, e.g., CIS 4553. - dd, e.g., Hu 177.

Hu 792 (cf. vdBrIT, p. 234).
The author incorporates into his text the 2 concentric half-circles of Hu 809 after bkm. They look very much like the tracing of a large shell in the rock. The central part of the text may be read as follows: bk mʿl nʾl Bawk castrated Nâʾil. - bkn e.g., Hu 433. - mʿl, cf. Saf masdar in J 13206f (cf. above, p. 146). - nʾl, as in the edition.

Hu 813 (cf. vdBrIT, pp. 239-240).
This text is not utilized by HaAIC, and may be read as follows: htt ʾz
Hatatt was disquieted. - htt, cf. Ar tatt "nomen ludi puerilis, quo ligneus ar-
bis iacitur" (cf. FrLAL, III, p. 41A). - ʾz, cf. Ar ʾazza "to put someone in motion, disquiet someone" (cf. LaAEL, p. 52A); here, in the passive voice.

HuIR 25 (cf. vdBrIT, p. 84).
The text may be read as follows: yhn ᶜgb Yahûn was in admiration, yhn, as in vdBrIT; cf., e.g., hn in Hu 323. - ᶜgb: vdBrIT read "gᶜb" with the remark that "le g est douteux." It seems difficult to read g in a letter which is an ellipsis resting on its long axis and with a tiny stroke written aslant to the vertical axis of the letter. The following letter is a much more rounded ellipsis. I suggest reading the 2 letters as ᶜg. Cf. Ar ᶜajiba "miratus, admiratione affectus fuit" (cf. FrLAL, III, p. 109B).

HuIR 36 (cf. vdBrIT, p. 86).



The right half of the text is composed of several groups of signs to which it is impossible to give the value of letters. What value would ⥱ or ⥲ have? The author reads "b-b l-l-t-ᶜn." Such a reading is, at least in my opinion, unjustifiable: how can the reading of ⥲ as "ᶜ" by justified? And if ⥯ is understood as a wasm, why is ⥱ not understood in the same manner? Is it really improbable that all those signs be wasms? Note the published clusters of wasms from Ḥaḍramawt in BASOR, No. 172, December 1963, p. 47.
The 2nd half of the text is read as "hbbt" by the author. There is no apparent reason for reading the text from left to right especially because the 3rd letter from the left is senestrograde. Furthermore, it is difficult to give the same value of b to the 2 central letters. The name may be read as follows: trbh Tarbaḥ. Cf. rbht in Hâ'il 143.

HuIR 146 (cf. vdBrIT, p. 482).
The author reads the text as "d-s-f Dû-Siff." Thus, he reads the text from bottom to top, which is unusual, and he mistakes d for a letter, although it is a wasm. The text may be read from top to bottom as ʾs wasm Fass. Wasm. Cf. Hu 55/1.

JsaT 8 (cf. vdBrIT, p. 422).
The text may be read as follows: lykd 1 Laykad
ḥd 2 was restrained [here].
Same reading of the letters as in vdBrIT; cf. above, p. 188, KnaufS 2. - lykd, a qytl derivation such, e.g., as zybl (Hu 128), ḥyrq (Qarina 7) etc. - ḥd, JsaT 417/1; here, in the passive voice.

JsaT 47 (cf. vdBrIT, p. 384).
The author reads the text as follows: "ᶜ-r-l d-t-m-n ᶜArel de Tammân (?)."But, he suggests "d, rel. aram.? ou fautivement ecrit pour d? Hu. 639." The reference to "Hu. 639" is not related to "d" but to "tmn" which the author spells as "Taymân" on p. 327. There is absolutely no reason to seek any foreign influence or to suggest an error.
The text may be read as follows: ᶜr ld tmn ᶜIrr quarreled with Tammân. - ᶜr, e.g., Hu 88. - tmn, e.g., Hu 314.

JsaT 180 (cf. vdBrIT, p. 438).
The text is listed by HaAIC (p. 267) as "doubtful" under "rbn"; the same statement is made on p. 103, under "brn." rbn is certain in l.1; Rabûn.

JsaT 382 (cf. vdBrIT, p. 316).

The upper section of the 1st letter seems to have been forgotten in the past publications; cf. the letter k, e.g., in JsaT 340/2 and 417.
The text may be read as follows: kᶜys/lm Kuᶜays halted [here]. - kᶜys, cf. Ar kaᶜs "ossicula digitorum" (cf. FrLAL, IV, p. 42B).

JsaT 384 (cf. vdBrIT, pp. 316-317).
The text may be read as follows: tl dᶜm mhrn Tall aided Miḥrân. - Same reading of the letters as in vdBrIT, but HaAIC reads the name as "tnd" (p. 936B). tl, cf. Ar talla "to pour out, empty" (cf. SaAAL, p. 78), and Saf tly, e.g., in CIS 2494. - dᶜm, cf. the passive voice in HaLi 299. - mhrn, cf. Ar miḥrân "honey" (cf. LaAEL, p. 557B).

JsaT 435 (cf. vdBrIT, p. 275).
The 2nd half of the text may be read as follows: bdqt ms son of Daqqat. He became mad. - Same reading of the letters as in vdBrIT. HaAIC states that the text could read nk sbd qtms?," a reading which is introduced by the mention of the name "dqtms" (p. 937A). But, the initial letter is much too long to be read as "n" and nobody knows how HaAIC interprets his transliteration. - dqt, cf. dqqt in Hu 53. - ms, Hu 375.

JsaT 454 (cf. vdBrIT, pp. 279-280).
The 2nd half of the text is read by the author as follows: hld (fils de) ḤLḎ." The restoration of "(fils de)" is unjustifiable (cf. above, p. 150), and WiReAES (p. 77, on Ḥâ'il 114; for this text, cf. above p. 166) also considers the word hld of the present text as a personal name. The last word of the text hld He pulled out. Cf Ar halaḍa "to pull out" (cf. SaAAL, p. 1159A).

JsaT 464 (cf. vdBrIT, p. 282).
The author reads the text as follows: "l-m n-ᶜ-ᶜ w-w-n Par Maᶜᶜ et Wân." HaAIC reads the name as "mᶜᶜw" (p. 939B). It is presumed that this name would belong to the root mᶜw, but this derivation is very rare, viz. mlqqm in Hu 559, and mlmmw in Dghty 5/1-2. For the so-called joint authorship, cf. above, pp. 116-120. The text may be read as follows: lm mᶜᶜw wn Maᶜᶜaw reprehended Wann. - mᶜᶜw, cf. mᶜwt in But 195.

JsaT 474 (cf. vdBrIT, p. 284).
The text, read from left to right, e.g., by vdBrIT, may be read from rigt to left as ldwn By Dawin; cf. WiAM 60.

JsaT 495 (cf. vdBrIT, p. 289).
The text may be read as follows: → ykfrl ʾs ʾtw Yakfiril presented a gift to ʾAtaw. HaAIC reads "ykfrʾl" in this text (p. 681). His "ʾ" comes from the fact that he limited himself to reading vdBrIT's translation, "Yakfurʾil," where the "ʾ" is unjustifiably restored. For ykfrl, cf. ʾlkfr in Ḥâ'il 156a. vdBrIT reads the last 2 words as a single personal name, "ʾsʾhw." But "h" is t. - ʾs, e.g., JsaT 376. - ʾtw, Hu (796).

JsaT 573 (cf. vdBrIT, pp. 309-310).
The text is read by the author as "ʾ-h-w b-f-g-ᶜ ʾAhû, fils de Fâgiᶜ." This reading of the 2nd name is endorsed by HaAIC, p. 462. But, the 2nd and 5th

letters are t and m, respectively.
The text may be read as follows: ʾtw bmgᶜ ʾAtaw, son of Mâgiᶜ. - mgᶜ, cf. mgᶜt in Hu 144b.

JsaT 662 (cf. vdBrIT, p. 462).
The text may be read as follows: lth fʾ bkrt qfš By Tahh. Bukrat returned [here]; he has been struck. - bkrt, cf. Ar bukrat "early morning, first part of the day" (cf. LaAEL, p. 241A) and bkr, e.g., Hu 298/2. - fʾ, e.g., Hu 202. - qfš, cf. Ar qafasa "percussit fuste, gladio aliquem" (cf. FrLAL, III, p. 480A); here, in the passive voice. Same reading of all the letters as in vdBrIT.

JsaT 701 (cf. vdBrIT, p. 461).
The text may be read as follows: ᶜyt ḫwy ᶜAyyât was seized [here]. Same reading of the letters as in vdBrIT. - ᶜyt, cf. Ar ᶜata (i) "to act corruptly" (cf. LaAEL, p. 2207A). - ḫwy, cf. Ar ḫawiya, 2nd form "to seize" (cf. SaAAL, p. 166A); here, in the passive voice.

KnaufT 1(cf. E.A. Knauf, in ZDPV, 97 [1981], pp. 189-190 and pl. 15).
The editor reads the text as follows: "ʾḫ mwl ʾl ḥ-dql ʾH hat sich nach den Palmen gewandt." He explains his "mwl" as "ptz. akt. D von WLY." Knauf simply follows into F.V. Winnett's footsteps in 2 of the latter's unacceptable theories, viz (a) a sentence composed only of a participle, and (b) his etymology of "mwl" from the root wly. This etymology is all the more farfetched that the verb mwl does exist. Finally, the expression "nach den Palmen" is much too vague; one would expect a proper name.
The text may be translated as follows: ʾAḫḫ loved Hadâqil. - ʾḫ, e.g., HaLi 127. - mwl ʾl, cf. Ar mâla (i) ʾilâ "to love" (cf. LaAEL, p. 3026B). - ḥdql, cf. dql, e.g., in HaLi 390.

KnaufT 2(cf. E.A. Knauf, l.c., pp. 191-192 and pl. 15B).
The photograph, which is difficult to read, does not support the editor's reading, "ḥ-qws ᶜdb O Qaus, sei grosszügig(?)!" Here again, the editor suggests an unacceptable formula since his "ᶜdb" would be an adjective, in which case his "sei" should be between parentheses. Until a clear photograph is available, I suggest reading the text as follows: ḥdyr wd qb Hudayr loved Qabb. - ḥdyr: the qtyl derivation is more frequent than the ḥqtl formation; cf. Saf ḥdr, e.g., in WH 1225. - qb, Hu 411/2.

Negev 12432c (cf. F.V. Winnett in ᶜAtiqôt, 2 [1959], pp. 149B, 147 and pl. 2).
Cf. above, p. 148, J 13211a. HaAIC refers to this text under "tlm" as to "WA 12432" which actually is 12432c (p. 147). The editor reads the text as follows: "wdd ʾḫ ftlm w(d)... The greeting of ʾAkh to Thalm..." But the last 2 letters are not traced on the facsimile (p. 147) and the 3 dots remain unjustified on the photograph (p. 12) where the editor most probably took the edges of the damaged section of the stone as letters.
The text may be read as follows: wddʾ ḥftl mwḥ Haftal buried Mawḥ. - wddʾ, cf. Ar wadaʾa, 2nd form "to bury" (cf. LaAEL, p. 2932A), and the 1st form wdʾ, e.g., in JsaT 358. - ḥftl, cf. Ar haftal "corpore et animo debilis" (cf. FrLAL, I, p. 505A). - mwḥ, cf. m(w)ḥn in Eut 214.

NegevT 1 (cf. E.A. Knauf, in ZDPV, 98 [1982], p. 170 and 171).

The photographs of NegevT 1-4 were published by A. Negev in IEJ, 31 (1981), pl. 8A and 10B, and the author attempted to read no. 3 on p. 71. Knauf reads the text as "ᶜmld dlmᶜ ᶜAmmulad(d)i(n)." A. van den Branden already recognized the centripetal ductus of the text in Ph 329a (cf. Les inscriptions thamoudéennes de Philby. II: Inscriptions du Nord, Louvain, 1956, p. 87; cf. also Knauf, note 5). But, Knauf's reference to a name mentioned in Assyrian in the 7th century B.C. is anachronistic. The name is a ᶜmqtl derivation, such, e.g., as ᶜmytᶜ (Hu 152a) and ᶜmlb (Hu 602). The ᶜqtl derivation is not ascertained in Tham. Thus, ᶜAmmladd.

NegevT 2 (cf. E.A. Knauf, l.c., pp. 171-172); cf. the initial remark on NegevT 1.
Knauf reads the text as follows: "wdd l-ʾl-mtmḥṣt Gruss der, die sich gereinigt hat!" Such a translation is much too vague to be acceptable, and his facsimile has "ḥ" instead of ʾ.
The text may be read as follows: wdd lʾ lm tm ḥṣt Layʾ loved Lawm, the slave of Ḥawṣat. - lʾ, Eut 437. - lm, e.g., JsaT 483. - ḥṣt, cf. ḥṣ, e.g., in Rho 11.

NegevT 3 (cf. E.A. Knauf, l.c., pp. 171 and 173); cf. the initial remark on NegevT 1.
Here again, Knauf's facsimile traces ʾ as "ḥ." A more serious mistake is to to draw 2 small d's as "w," the last letter of his decipherment which reads as follows: "wd l-ʾl-tmw Gruss an Taim!" The ʾl and w are eliminated from his translation.
The text may be read as follows: wd lʾ ltm Layʾ loved Latam.

NegevT 4 (cf. E.A. Knauf, l.c.).
Knauf reads the text as follows: "bs lḥm Baus hat Fleisch gegessen." By his commentary suggests "Basil hatte Fieber (humma)." This translation is much more preferable than the 1st because it utilizes features already well known in Tham. Thus, bsl ḥm Basil had fever. - bsl, Ḥâʾil 2. - ḥm, e.g., JaT 5a/2.

WiAM 6 (cf. F.V. Winnett, in AION, 31 [1971], p. 444, fig. 1 and pl. 1, no. 4).
The text is read by the editor as follows: "y(k)d bn ᶜfṣy Y(K)Ḏ b. ᶜAfṣa." The lâm auctoris which is present on the facsimile is eliminated from the transliteration and translation. Furthermore, the "(k)" is rḥ, and the initial letter of the 2nd name traced as "ʾ" on the facsimile is understood as "ᶜ."
The text may be read as follows: bn ʾfṣy 2 son of ʾAfṣay.
lyrḥd 1 By Yarḥad,

yrḥd, cf. Saf rḥd in WH 3022. - ʾfṣy, as in HaAIC (p. 59).

WiTh 1 (cf. WiReAR, pp. 74 and 207).
The editor reads the personal name as "ks[t]..." but also as "Kâsib" (cf. the commentary).The hatching of the facsimile is too narrow to represent either t or b; the letter most likely to fit the hatching is n. Furthermore, the hatching disproves the addition of 3 dots after the last letter. Thus, ks[n] Kays[ân]; cf. ks in JsaT 435 and Saf, e.g., JaS 87c.

Symbols and wasms.

Tham

Ḥâ'il 3, end
6, beginning
19, beginning
24, end
25, beginning
26, above
50a, inside a verb
57, end
62, both ends
67, both ends
Ḥâ'il 70, end
75b, both ends
77, end
113, end
122, right of l. 1
139, beginning
181b, end
195, end
HuIR 146

Saf

ClAS 30
36
82
310
531
603
638
725
213
908
ClAS 1030
1160
1170
1177
Irbid 1812b
Tap 14
WH 218
1996c
2838
3347
Wi 701

Special etymological features.

1 - Metathesis of the 1st 2 radicals: rḏgt (HaCH 194).

2 - Rare consonantic equivalences.

	Saf	Tham
ṯ = ẓ	'ẓ (Wi 314); hẓ' (WH 1567); ẓd (ClAS 586); ẓ'l (WH 2153,3106); ẓ'b (WH 1771); ẓ'yt (ClAS 98); mdṯ (WH 2322).	

ṯ = ḏ	sḏr (WH 692); flḏ (ClAS 202); rṯy ((ClAS 82)); šḏ (ClAS 367); šḏ' (WH 3875)	hlḏ (Ḥâ'il 114)
k = q	'tqy (CIS 3192); kst (J 13207); tyqm (WH 2625)	tyqm (JsaT 413); tqm (Ḥâ'il 178)
t = f	thl (KnaufS 5); thlm (WH 3532+ 3531); thm'l (WH 2322); thqm (WH 488); thr (WH 3105)	th (JsaT 662, 663); thl (HaLi 128)

Additions to the text.

Preliminary note. - Each of the following additions should be reported at the * sign of its respective page.

Page 17: Instead of stating such unheard-of a novelty, why did Clark not speak of haplography? At least, the reader could in principle accept it as a possibility. Such a possibility, however, would readily be discarded for the texts are easily translated as they are; viz. Clark was in each case looking for difficulties where there are none.

Page 34: Neither hll (p. 471) nor ẓll (p. 473) are listed as 2nd forms.

Page 47: Clark also invents a new word for "Persian;" it is md, not his "mḏ;" cf. above, p. 14.

Page 61: ,instead of the 1st meaning, which is just the opposite, viz. "power, strength."

Page 61: The text may be translated as follows: By Ha'awid, son of Nawf, - h'wd, e.g., SoPNO 82b. - nf, e.g., CIS 1303.

Page 62: The brackets in the transliteration are disproved by the facsimile, and the 2nd letter of his "mrr" is b.

Page 70: Note that ẏ is certain on the facsimile.

Page 100: Note that, on pp. 463B-464A, the order of the 4 following names is incorrect, viz. "MN'L," "MNḤL," "MN'" and "MN'T."

Page 124: (cf., e.g., FrLAL, II, p. 220A: "repentine mortuus fuit")

Page 128: (cf. ClAS, pp. 317, 556 and photograph 19 = ClAI, pp. 249B, 250,251A and 433B).

Page 147: J 13206h (cf. MaHaMS, pp. 124A, 132 and 133, no. 13). In the translation, correct twice "M'N" to "M'N" and separate "s" from the preceding letters in "HN's."

Page 163: Ḥâ'il 75b (cf. WiReAES, p. 73 and pl. 5 and 6). The editor reads the text as "(1)bdd (By) Budaid." The 2 misprints can easily be seen. Here again, the author gratuitously understands a 3-letter name as a qtyl derivation. He also understands a short

horizontal stroke, which is a waṣm, as the initial letter of the text. His 1st "d" actually is 2 letters. Finally, the name is followed by a short horizontal stroke in the axis of the letters. The text may be read as follows: Waṣm bʿr Waṣm Waṣm Bāʿir. Waṣm. - Cf. Hu 217.

Page 191: But Clark does not even see that the meanings are not "entirely different"since they are applications of the idea "to go in."

Page 225: (coelum).

Page 228: The text may be translated as follows: By Sarrān, He became weak and Massay lamented from misfortune. - srn, e.g., CIS 2788. - hym, cf. Ar hana (o) "to become weak" (cf. HaAP, p. 841A). - tbr, cf. Ar bara,5th form "to lament" (cf. SaAAL, p. 59A).

Page 229: WH 3412 (cf. WiHaI, pp. 479 and 718).
The 2nd and last name reads mhyt Mahyat, instead of "mkyt" of the edition. Here again, HaAIC lists 2 readings, "mkyt" and "mhyt" (pp. 562 and 573, respectively).

Page 229: The last word of WH 3435a is read as "nṣ a young camel(?)" in the edition. The word nṣ is a verb: He was driven away; cf. Wi 286.

Page 229: WH 3502 (cf. WiHaI, pp. 488 and 720).
The translation of ʾh bn is wanting in the edition; ʾAhh,son of.

WH 3506 (cf. WiHaI, pp. 489 and 720).
The editors read the last part of the text as "wpwb." But, the shape of the last letter being triangular with a curved stroke is quite different from that of the 2 b's which are rectangular. The last part reads wpwr And he returned [here].

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b: pp. 124, 125.
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Saf word list.

Preliminary remark. - The contents of ClAS 676 (2nd half), 1034a, 1096a,1097a, 1106a, 1107a-c, 1183a, 1184a, and of the end of HaCH 191, are too fragmentary to be utilized below.

ʾ

ʾ[..?]y (pers.n.) ClAS 1034.

ʾb (pers.n.) J 14099b.
(v., ʾyb) ClAS 1097b; " ʾl:LP 1135.

ʾbb (v.) ClAS 422.
ʾbgr (pers.n.) CIS 4076.
ʾbwr (pers.n.) ClAS 363; WH 3090.
ʾby (pers.n.) CIS 2250.
ʾbl (pers.n.) ClAS 352, 1174.
(s.) J 13206f.
ʾbln (pers.n.) ClAS 1093.
ʾgd (pers.n.) WH 1796.
ʾd (v.; ʾyd) ClAS 1161.
ʾd[.] (pers.n.) WH 1897/2.
ʾd (pers.n.) WH 353+354.
ʾdhn (pers.n.) ClAS 352.
ʾdn (pers.n.) ClAS 899.
ʾh (v.; ʾhh) ClAS 559.
ʾhl (pers.n.) WH 1864.
ʾhn (v.; 4th form of hn) ClAS 723a.
ʾhf (pers.n.) ClAS 1197.
ʾwbʾl (pers.n.) WH 1521.
ʾzmr (pers.n.) WH 1521.
ʾḥ (pers.n.) WH 1949.
ʾḥgr (pers.n.) ClAS 1134.
ʾḥs (pers.n.) ClAS 836.
ʾḥsl (pers.n.) ClAI 2.
ʾḥ (pers.n.) ClAS 104; WH 3502.
(pers.s.) "h: ClAS 618; ClSN 1b.
ʾḥlb (pers.n.) ClAS 1079.
ʾḥs (pers.n.) ClAS 110.
ʾḥr (pers.n.) ClAS 1146.
ʾḥt (pers.s.) "h: ClAS 420.
ʾṭy (tribe n.) ClAS 1011.
ʾẓ (pers.n.) Wi 314.
ʾẓrb (pers.n.) ClAS 897.
ʾyl (pers.n.) ClAS 352.
ʾkmd (pers.n.) Irbid 1812a.

ʾkrr (pers.n.) ClAS 1191.
ʾkt (pers.n.) (WH 127).
ʾl (pers.n.) ClAS 1073.
(pers.s.) ClAS 620, 621, 622; d": ClAS 1061; IM 46940b; Irbid 1812a; J 13157, 13212; dual: WH 2147.
(prepos.) cf. ʾb, ʾšrq, ḫdr, ḫwb, ǧll, msw.
(v.; ʾwl) ClAS 309, 628.
ʾldy (clan n.) ClAS 1007.
ʾlh (deity) ClAS 422.
ʾlhl (pers.n.) KnaufS 4.
ʾlhf (pers.n.) HaFSTL 1; J 13206b.
ʾlḫn (pers.n.) WH 3611b.
ʾllq (pers.n.) WH 1053.
ʾlm (pers.n.) ClAS 1057.
ʾlmḥ (fem.pers.n.) Wi 745.
ʾlmr (pers.n.) ClAS 104, 1078.
ʾlsᶜ (pers.n.) WH 3094.
ʾlfz (pers.n.) WH 3195a, 3427, 3673.
ʾlt (deity) HaCH 72; HaFSTL 3; h": CIS 1876; ClAS 95.
ʾm (pers.s.) "h: CIS 4748; ClAS 414; J 13157.
(v.; ʾwm) LP 1135.
ʾmd (v.; 4th form of md) passive voice: WH 3854.
ʾmḥ (pers.n.) ClAS 288.
ʾml (pers.n.) ClAS 1021.
ʾmld (pers.n.) ClAS 1093.
ʾmlṭ (pers.n.) KnaufS 1.
ʾmr (v.) ClAS 111.
ʾmt (place n.) LP 407.
ʾn (pers.n.) ClAS 1083a.
ʾnb (v.) ClAS 1033.

ʾndh (v.; 4th form of ndh) LP 407.
ʾnm (pers.n.) WH 90, 1549c.
ʾswd (pers.n.) CIS 3192.
ʾshr (pers.n.) ClAS 1166.
ʾsy (pers.n.) LP 1190.
ʾslḥ (pers.n.) IM 46940c.
ʾslm (pers.n.) WH 505.
(v.; 4th form of slm) HaCH 194.
ʾsm (pers.n.) IM 46940b.
ʾᶜbb (pers.n.) WH 1134a.
ʾᶜd (pers.n.) ClAS 1019.
ʾᶜdrḥ (pers.n.) (WH 1400).
ʾᶜwr (v.; 4th form of ᶜwr) " b-: J 13206f; passive voice: ClAS 426.
ʾᶜṣt (pers.n.) WH 904.
ʾᶜtq (pers.n.) (ClAS 908).
ʾf (pers.n.) ClAS 475, 1061.
ʾflt (pers.n.) HaCH 194.
ʾfᶜn (pers.n.) ClAS 1191.
ʾft (pers.n.) ClAS 465.
ʾṣᶜd (pers.n.) WH 583.
ʾṣr (pers.n.) WH 1103.
ʾr (pers.n.) ClAS 278.
ʾrb (pers.n.) WH 1813.
ʾrgm (pers.n.) WH 234.
ʾrd (pers.n.) ClAS 31.
ʾrdn (pers.n.) ClAS 1101.
ʾrḥ (pers.n.) WH 3665.
ʾry (pers.n.) ClAS 803; WH 107, 1325.
ʾryn (pers.n.) ClAS 37.
ʾrll (pers.n.) ClAS 905.
ʾrǧ (pers.n.) ClAS 638.
ʾrfṣ (pers.n.) WH (1153), 3209.
ʾrḍ (s.) h": WH 641a.
ʾršᵉ (pers.n.) Tsp 12.

ʾšḥn (pers.n.) (WH 1897/3).
ʾšyr (pers.n.) ClAS 1031.
ʾšrq (v.; 4th form of šrq) J 13207; " ʾl: HaCH 194; " m-: LP 602.
ʾtm (pers.n.) WH 3022.
ʾtn (s.) h": WH 218.
ʾtᶜ (pers.n.) WH 3670.
ʾtl (pers.n.) WH 3551.
ʾtᶜbn (pers.n.) (ClAS 328).
ʾtqy (gentil.) h": CIS 3192.
ʾtr (s.) J 13206b.

b

b (prepos.) cf. ʾᶜwr, byt, dtʾ, whd, ḫdr, nsl, sᶜd, rḥ, rᶜy, šty, tḫr.
bʾ (pers.n.) ClAS 259.
(v.; bwʾ) ClAS 779; WH 1938.
bʾl (pers.n.) ClAS 808.
bʾs (pers.n.) ClAS 918.
(s.) WH 3347.
(v.) J 13206b; " m-: LP 407.
bgd (v.) WH 1867b.
bgl (v.) 2nd form: WH 3032.
bgt (pers.n.) ClAS 808.
bddh (pers.n.) ClAI 2,3.
bdn (v.) ClAS 445+446.
bh (s.) WH 3053.
(v.; bwh) ClAS 259, 808; WH 1550.
bhʾ (v.) IM 46940a.
bhl (pers.n.) WH 2047.
bhm (pers.n.) WH 1844.
bwl (v.) ClAS 920.
bwn (pres.partic.) WH 2803.
bḥ (pers.n.) WH 1938, 3597a.
bḥl (pers.n.) WH 3914.

bh (v., bwh) WH 2570.
bthn (pers.n.) WH 1813.
btl (pers.n.) ClAS 661.
bzy (v.) ClAS 187.
byg (pers.n.) ClAS 178.
byt (v.; = byt) " b-: WH 641a.
bkrt (s.) h": WH 2112; pl.: ʾn: WH 3211.
blmt (pers.n.) WH 1817.
bln (pers.n.) Wi 465.
blqt (pers.n.) ClAS 1021.
bmmt (pers.n.) ClAS 934.
(.)bmn (pers.n.) ClAS 1022.
bn (pers.s.) "h: AO 4986a; Tap 12; dual: HaFSTL 1; cf. bny.
(v.; bnn) ClAS 318, 1108, 1177; HaCH 34bis; WH 1073, 1993.
bnʾ (pers.n.) J 14099a; LP 475.
bnʾrh (pers.n.) (ClAS 1131).
bng (pers.n.) Wi 496.
(v.) ClAS 584.
bny (pers.n.) ClAS 803.
(pers.s.) pl. of bn: "h: WH 3838.
(v.) KnaufS 1; " ʿl: AO 4986a; ClAS 626; IM 46940a; Tap 12; " ʿlh: J 13157.
bnyy (pers.n.) CIS 2250.
bnk (pers.n.) ClAS 1105.
bnkbl (pers.n.) WH 1132.
bnkh (pers.n.) WH 584.
bns (v.) ClAS 855; WH 428.
bnṣ (pers.n.) CIS 5364.
bnṣr (pers.n.) ClAS 920.
bnt (pers.n.) ClAS 78+78a.
(pers.s.) ClAS 620, 621, 622; cf. bt.
bsʾ (tribe n.) IM 46940b.
bstlh (pers.n.) WH 1867b

bʿ (pers.n.) ClAS 1106.
bʿd (pers.n.) ClAS 754.
bʿy (v.) WH 1102.
bʿlsmn (deity) h": Irbid 1812a; LP 407.
bʿm (pers.n.) ClAS 586.
bġyḍ (pers.n.) WH 1229.
bġr (place n.) WH 2803.
bġt (pers.n.) WH 1246a.
bql (s.) LP 407.
bqr (place n.) WH 641a.
(s.) ClAS 1008.
br (v.; brr) 3rd form: WH 3629; "h: WH 3914.
brʾ (v.) WH 2657.
brḥ (pres.partic.) WH 1938.
brkt (place n.) WH 3559a.
brm (pers.n.) ClAS 935.
brḍh (pers.n.) WH 1996b.
brq (v.) ClAS 750.
brt (v.) "h: ClAS 70.
bšrn (pers.n.) ClAS 497, 573.
bt (pers.s.; cf. bnt) WH 1425.
(v., byt) WH 1844, 1943, 2196,3644.

g

gʾb (v.) WH 2139.
gʾm (pers.n.) WH 1796.
gb (v.; gbb) ClAS 260a.
gbh (pers.s.) "h: LP 1135.
gdy (pers.n.) Tap 13.
gh (pers.n.) ClAS 288.
gwḥ (s.) WH 29.
gwh (pers.n.) WH 1938.
gwr (v.; = gr) 2nd form: J 13206f.
gzrlt (pers.n.) (CIS 4761).

gyz (pers.n.) WH 1787.
gyl (pers.n.) ClAS 1112a.
glh (v.) WH 1338.
glyn (pers.n.) WH 1101.
gll (v.) ClAS 1195; WH 1949.
glm (pers.n.) Wi 132.
glmh (pers.n.) ClAS 1023.
gls (v.) IM 46940b; " mn: ClAS 1004, 1008.
gm (pers.n.) ClAS 760.
gmyš (pers.n.) (ClAS 808a).
gml (pers.n.) ClAS 495; fem.: WH 2050b.
gmr (pers.n.) ClAS 1021.
gn (pers.n.) ClAS 723; WH 506.
gnʾ (pers.n.) ClAS 1084.
gst (pers.n.) ClAS 1133.
gʿl (v.) passive voice: ClAS 58.
gʿtm (pers.n.) ClAI 5.
gf (pers.n.) Wi 743.
gfn (pers.n.) ClAS 1093.
gṣm (pers.n.) WH 2929.
gr (pers.n.) WH 121.
(v.; gwr) WH 3534a; pres.partic.: ClAS 352.
grʾl (pers.n.) WH 1864.
grwṯ (pers.n.) ClAS 940.
grm (pers.n.) WH 3708.
grmt (pers.n.) WH 353+354.
grn (pers.n.) VoEAI-S 3.
gš (pers.n.) WH 1469, 3611b.
gšl (pers.n.) WH 2224.
gšn (pers.n.) ClAS 259.

d

dʾy (pers.n.) ClAS 934.
dg (v.; dwg) J 13211c; WH 1275a.

ddg (pers.n.) CIS 204.
dd (pers.s.) "h: J 13213.
dwmġ (pers.n.) ClAS 350.
dh (v.; dhh) passive voice: WH 1549b.
dhn (pers.n.) ClAS 1109.
dhyr (pers.n.) ClAS 559.
dhl (pers.n.) ClAS 600.
dy (pers.n.) ClAS 78+78a, 475.
dlh (pers.n.) ClAS 939a; WH 73.
dls (v.) 2nd form: WH 1225.
dm (pers.n.) HaFSTL 3.
dmʿ (pers.n.) ClAS 450.
dmṯ (pers.n.) WH 1976.
dns (pers.n.) WH 1135b.
ds (pers.n.) ClAS 305; WH 2107.
dsy (pers.n.) WH 2242.
dr (pers.n.) ClAS 600, 1175.
(s.) h": ClAS 764, (1022); WH 1924, 3708.
(v., dwr) ClAS 1072.
drn (pers.n.) ClAS 300.
dšr (deity) ClAS 422; HaFSTL 3; LP 1135; h": Cl 1046; WH 1771.
dtʾ (v.) ClAS 107; " b-: ClAS 628.

d

d (rel.pron.) cf. ʾl, hrṯ, yʿwr, l (prepos.), m; dual: WH 2147.
dʾb (v.) passive voice: CIS 5364.
dʾrn (pers.n.) ClAS 1095.
dʾt (fem.rel.pron.) ClAS 620,621,622.
dhbn (clan n.) WH 2147.
dhk (pers.n.) ClAS 90.
dhr (pers.n.) WH 3265.
dhrn (pers.n.) ClAS 555.
dh (pers.n.) HaFSTL 1.

dkr (v.) ClAS 776; passive voice:Wi 496.
dmr (pers.n.) ClAS 699.
dᶜb (pers.n.) WH 1869.
dᶜr (pers.n.) (CIS 4501).
dr (pers.n.) LP 475.
drbt (fem.pers.n.) HaFSTL 3.
drn (pers.n.) ClAS 624.
dškr (pers.n.) WH 2242.

h

h- (article) cf. ʾrḏ, ʾtn, ʾtqy, bkrt, dr, hyt, htt, ld, mbr, mdbr, mlk, mrʾt, nᶜm, nfs, nqwt, nql, smy, snt, sfr, strt, ṯbʾ, ṯr, ṯrḏy, ṯqy, ġrm, rġm, rkbt, rf.

(invoc.particle) cf. ʾlt, bᶜlsmn, dšr lt, rty, rḏʾ, rdw, rdy.

-h (pers.pron.) HaFSTL 3; cf. ʾh, ʾht, ʾm, bn, bny, br, brt, ġbh, dd, wrd, hl, zl, yᶜwr, knn, l, mḥbb, nqt, sᶜd, sr, ṯns, ġḏ, flṭ, dʾn, qtl, syᶜ, tʾr; fem. in ʾl", cf. bny.

hʾbl (place n.) J 13206a.
hʾsy (pers.n.) ClAS 460.
hb (pers.n.) ClAS 580.
(v.; hbb) WH 3699; pres.partic.: WH 116.
(v.; hyb) ClAS 580, 803.
hbklt (pers.n.) WH 1655.
hbkrt (pers.n.) WH 2833b.
hbᶜ (pers.n.) WH 3420.
hbṯ (pers.n.) LP 1196.
hbt (s.) CIS 4950.
hg (pers.n.) ClAS 1118; WH 1503f.
(v.; hgg) ClAS 130.
hgd (pers.n.) ClAS 1029.
hgyt (pers.n.) Irbid 1812b.
hgmh (pers.n.) ClAS 409.
hgr (pers.n.) ClAS 784,790, 811.
hgrt (pers.n.) ClAS 318.
hdh (pers.n.) ClAS 1141.
hdyk (pers.n.) HaCH 194.
hdk (pers.n.) WH 1103.
hdᶜn (pers.n.) ClAS 746.
hdr (pers.n.) WH 1225.
hdrf (pers.n.) HaFSTL 2.
hwb (s.) ClAS 185a+185.
hwy (pers.n.) Tap 12c.
hwmk (pers.n.) ClAS 1075.
hwrt (pers.n.) ClAS 82.
hḫk (pers.n.) CIS 2606.
hhn (pers.n.) ClAS 82a.
hṯᶜ (pers.n.) WH 1567.
hyml (pers.n.) WH 3914.
hyn (v.) WH 3347.
hyr (v.) passive voice: WH 1772.
hytm (pers.n.) ClAS 779.
hk (pers.n.) ClAS 98.
hklf (pers.n.) WH 1273, 1275.
hknš (pers.n.) WH 1772.
hl (pers.n.) ClAS 1136a; WH 1996c.
(v.; hwl) passive voice: ClAS 352, 891; WH 1787.
hlyt (s.) " l-: LP 1135.
hlm (pers.n.) ClAS 101, 268.
hls (pers.n.) LP 407.
hmnt (pers.n.) ClAS 460.
hmᶜ (pers.n.) WH 353+354.
hmᶜh (pers.n.) WH 1275a.
hmt (pers.n.) ClAS 110a.
hn (v.; hwn) ClAS 661; cf. 4th form ʾhn.
hnʾ (pers.n.) ClAS 559,746;KnaufS 2.

(v.) ClAS 98.
hnʾt (pers.n.) J 13157.
hnn (pers.n.) ClAS 612.
hsrt (place n.) WH 641a.
hᶜwd (pers.n.) ClAS 465a.
hᶜy (pers.n.) WH 2047.
hᶜyt (pers.n.) WH 2139.
hṯnmt (pers.n.) WH 1796.
hf (v.; hff) WH 1679.
hṣl (pers.n.) ClAS 260a.
hr (pers.n.) ClAS 586; WH 1663.
hrwt (pers.n.) ClAS 32.
hrḫbt (place n.) ClAS 98.
hrn (pers.n.) ClAS 586.
hrᶜd (pers.n.) ClAS 95.
hrt (pers.n.) WH 1229.
hš (v.; hšš) WH 1813.
ht (pers.n.) WH 628a.
htht (v.) WH 2840.
htm (pers.n.) ClAS 764.
ht (pers.n.) ClAS 624.

w

wʾln (pers.n.) IM 46940a.
wʾrlh (pers.n.) WH 1425.
wb (pers.n.) ClAS 1072; WH 1501b.
wgd (v.) J 13206b.
wgm (v.) " ᶜl: CIS 2250, 4076, 4748; ClAS 414, 626, 638, 1004; IM 46940a; J 13212, (13213); WH 1679, (1897/3-4), 2838.
wgf (pers.n.) WH 1275a.
wd (pers.n.) WH 2242.
wdd (v.) J 13211c.
wdn (pers.n.) WH 218, 506, 2949.
wdᶜ (pers.n.) KnaufS 1.
whb (v.) 3rd form: WH 2562.
why (pers.n.) CIH 945.
whrn (pers.n.) ClAS 496.
wḥ (pers.n.) ClAS 776.
wḥḍ (v.) ClAS 1029; WH 2321, 2442; " b-: ClAS 603.
wḥl (pers.n.) ClAS 90.
wḥm (pers.n.) WH 1135a.
wḥfl (pers.n.) WH 3533.
wk (v.; wkk) ClAS 1103.
wky (pers.n.) WH 1503a.
wkl (v.) ClAS 687.
wl (pers.n.) WH 3534a.
(v.; wyl) ClAS 1197; passive voice: ClAS 723, 808.
wlh (v.) " ᶜl: AO 4986a; ClAS 104; 2nd form: ClAS 1046; Wh 1229; passive voice: ClAS 412, 1021; WH 1655, 2833b.
wmk (pers.n.) WH 3914.
wny (v.) ClAS 1174.
wnr (v.) 2nd form: ClAS 363.
ws[...] ? WH 2242.
wsny (pers.n.) Tap 13.
wᶜb (pers.n.) ClAS 1073.
wṣbn (pers.n.) ClAS 1110.
wṣḏ (pers.n.) ClAS 753.
wqᶜ (v.) ClAS 1; Michigan 3.
wrʾ (pers.n.) ClAS 746.
wrḏ (v.) WH 3559a; "h: WH 1796.
wrh (v.) ClAS 139; WH 2858.
wrl (s.) ClAS 1004.
wrmt (pers.n.) ClAS 619.
wrn (v.) J 14099b.
wrḏ (pers.n.) ClAS 638.

wšb (pers.n.) (WH 2399).
wt²l (pers.n.) Wi 701.
wtr (pers.n.) ClAS 78+78a.
wtm (v.) " ʿl: KnaufS 1.

z

z²m (pers.n.) AO 4986a.
zʿl (pers.n.) WH 3534b.
zd² (pers.n.) ClAS 593, 743.
zhmn (s.) WH 3367.
zkm (pers.n.) (WH 3829).
zfd (pers.n.) J 13211c.

ḫ

ḫb (pers.n.) ClAS 585; WH 73; fem.: ClAS 420.
(pers.s.) WH 116.
(v.; ḫbb = ḫb) WH 1629(?).
ḫbb (pers.n.) ClAS 190; WH 73.
(v.; ḫb = ḫbb) ClAS 886.
ḫbh (pers.n.) WH 1993.
ḫbk (v.) ClAS 1149.
ḫbkt (s.) ClAS 1.
ḫbnh (pers.n.) CIS 2383.
ḫbr (pers.n.) ClAS 497, 573.
(v.) WH 1679.
ḫbrh (pers.n.) WH 2472.
ḫbt (pers.s.) WH 3351.
ḫbtt (pers.n.) ClAS 497, 573.
ḫg (v.; ḫgg) cf. imperf. yḫg.
ḫgt (pers.n.) IM 46940a.
ḫdbn (pers.n.) ClAS 36.
ḫdr (v.) " ²l: LP 1190.
ḫdt (pers.n.) WH 1488.
ḫdtl (pers.n.) ClAS 445+446.
ḫd (pers.n.) WH 3435a.
ḫh (pers.n.) ClAS 939a.
ḫwb (v.; = ḫyb) ClAS 827, 906; WH 300, 1262, 1517, 1521, 1756, 2375b, 3680; " ²l: ClAS 918; " ʿl: ClAS 618, 891; WH 73, 2472.
ḫwwt (place n.) LP 602.
ḫwlt (tribe n.) ClAS 957.
ḫwn (v.) ClAS 95.
ḫwq (s.) pl.: J 13206f.
ḫwr (s.) (WH 1771).
(v.; = ḫr) ClAS 781; WH 3506, 3829.
ḫṯ (pers.n.) WH 1488.
ḫṯh (pers.n.) ClAS 420.
ḫṯr (pers.n.) ClAS 1187.
ḫy (pers.n.) ClAS 90, 318.
ḫyb (v.; = ḫwb) WH 116; " ʿl: WH 3838; present partic.: " ʿl: WH 2442.
ḫyrn (pers.n.) CIS 4950.
ḫyt (s.) CIS 3184; WH 351; ḫ": WH 1228; pl. in ḫ": CIS 4664.
ḫlb (v.) WH 3029.
ḫlg (pers.n.) ClAS 871.
ḫll (v.) WH 2803.
ḫlm (v.) WH 1679.
ḫm (v.; ḫmm) WH 3533.
ḫm²l (pers.n.) ClAS 78+78a.
ḫmr (pers.n.) ClAS 1030.
ḫmrt (pers.n.) KnaufS 1, (4).
ḫn (pers.n.) WH 1501b.
ḫsm (pers.n.) ClAS 1084.
ḫsf (pers.n.) ClAS 493.
ḫf² (pers.n.) IM 46940c.
ḫfr (pers.n.) WH 2057, 2442.
(v.) passive voice: ClAS 23.
ḫḏym (pers.n.) ClAS 639.
ḫḏr (place n.) WH 3559a, 3584.
(v.) " b-: ClAS 538.

ḫr (pers.n.) WH 1503e.
(v. ḫwr) " m-: WH 2327.
ḫrb (pers.n.) ClAS 81.
ḫrbb (pers.n.) WH 3559a.
ḫrbh (pers.n.) ClAS 918.
ḫrg (pers.n.) ClAS 945.
ḫrm (v.) ClAS 1149.
ḫrn (s.; pl. of ḫrt) ClAS 1.
ḫrs (v.) ClAS 310.
ḫrr (pers.n.) WH 1679.
(v.) passive voice: WH 2838.
ḫrrt (pers.n.) WH 1131.
ḫrt (pers.n.) CIS 1553; Tap 12b.
(s.) pl. ḫrn /// ClAS 107.

ḥ

ḥbb (v.) 2nd form: WH 2255.
ḥbbs (pers.n.) ClAS 111.
ḥd (pers.n.) WH 3629.
ḥd (pers.n.) ClAS 1109.
ḥzl (pers.n.) WH 302a.
ḥzn (pers.n.) (J 13210a).
ḥṭṭ (s.) WH 353+354; ḥ": LP 1135.
(v.) WH 2109.
ḥyh (pers.n.) J 13211c.
ḥyl (s.) WH 1679.
ḥl (pers.n.) VoEAI-S 3.
ḥl (pers.n.) WH 1102.
(pers.s.) "ḥ: J 13212.
(v.; ḥll) ClAS 386.
ḥll (v.; = ḥl) WH 3747.
ḥlsʿ (pers.n.) WH 1338.
ḥm[.]h (pers.n.) HaFSTL 1.
ḥmyt (pers.n.) WH 1425.
ḥms (pers.n.) ClAI 1.
ḥmt (pers.n.) ClAS 97.
ḥnrl (pers.n.) ClAS 90.
ḥs (pers.n.) Wi 314.
ḥfy (pers.n.) ClAS 123+124.
ḥr (pers.n.) LP 1196.
(s.) IM 46940a.
(v.; ḥwr) ClAS 1192.
ḥrg (fem.pers.n.) ClAS 620,621,622,626.
ḥrw (v.) WH 1101.
ḥrs (pers.n.) WH 428.
ḥrṣ (pres.partic.) VoEAI-S 1.

ṯ

ṯ²r (pers.n.) (WH 2322).
ṯhn (pers.n.) ClAS 1197.
ṯhr (v.) WH 2050b.
ṯy² (tribe n.) ClAS 1046.
ṯlḫt (pers.n.) WH 90.
ṯlq (pers.n.) WH 3532+3531.
ṯn (pers.n.) Tap 12b.
ṯnf (pers.n.) ClAS 619.
ṯst (pers.n.) WH 302b.

ẓ

ẓd (v.; ẓwd) ClAS 586.
ẓl (v.; ẓll) 2nd form: "ḥ: ClAS 460.
ẓll (v.; = ẓl) 2nd form: " ʿl: ClAS 1; fem.: "t in " ²l: ClAS 1.
ẓlmlh (pers.n.) ClAS 603.
ẓlt (s.) ClAS 378, 901.
ẓʿb (pers.n.) WH 1771.
ẓʿyt (pers.n.) ClAS 98.
ẓʿl (pers.n.) WH 2153, 3106.
ẓʿn (pers.n.) WH 2201.
ẓr (pers.n.) WH 3646.
ẓry²l (pers.n.) IM 46940a.

wšb (pers.n.) (WH 2399).
wt²l (pers.n.) Wi 701.
wtr (pers.n.) ClAS 78+78a.
wtm (v.) " ʿl: KnaufS 1.

z

z²m (pers.n.) AO 4986a.
zgl (pers.n.) WH 3534b.
zd² (pers.n.) ClAS 593, 743.
zhmn (s.) WH 3367.
zkm (pers.n.) (WH 3829).
zfd (pers.n.) J 13211c.

ḫ

ḫb (pers.n.) ClAS 585; WH 73; fem.: ClAS 420.
(pers.s.) WH 116.
(v.; ḫbb = ḫb) WH 1629(?).
ḫbb (pers.n.) ClAS 190; WH 73.
(v.; ḫb = ḫbb) ClAS 886.
ḫbh (pers.n.) WH 1993.
ḫbk (v.) ClAS 1149.
ḫbkt (s.) ClAS 1.
ḫbnh (pers.n.) CIS 2383.
ḫbr (pers.n.) ClAS 497, 573.
(v.) WH 1679.
ḫbrh (pers.n.) WH 2472.
ḫbt (pers.s.) WH 3351.
ḫbtt (pers.n.) ClAS 497, 573.
ḫg (v.; ḫgg) cf. imperf. yḫg.
ḫgt (pers.n.) IM 46940a.
ḫdbn (pers.n.) ClAS 36.
ḫdr (v.) " ²l: LP 1190.
ḫdt (pers.n.) WH 1488.
ḫdtl (pers.n.) ClAS 445+446.
ḫd (pers.n.) WH 3435a.
ḫh (pers.n.) ClAS 939a.
ḫwb (v.; = ḫyb) ClAS 827, 906; WH 300, 1262, 1517, 1521, 1756, 2375b, 3680; " ²l: ClAS 918; " ʿl: ClAS 618, 891; WH 73, 2472.
ḫwwt (place n.) LP 602.
ḫwlt (tribe n.) ClAS 957.
ḫwn (v.) ClAS 95.
ḫwq (s.) pl.: J 13206f.
ḫwr (s.) (WH 1771).
(v.; = ḫr) ClAS 781; WH 3506, 3829.
ḫt (pers.n.) WH 1488.
ḫṯh (pers.n.) ClAS 420.
ḫṯr (pers.n.) ClAS 1187.
ḫy (pers.n.) ClAS 90, 318.
ḫyb (v.; = ḫwb) WH 116; " ʿl: WH 3838; present partic.: " ʿl: WH 2442.
ḫyrn (pers.n.) CIS 4950.
ḫyt (s.) CIS 3184; WH 351; ḫ": WH 1228; pl. in ḫ": CIS 4664.
ḫlb (v.) WH 3029.
ḫlg (pers.n.) ClAS 871.
ḫll (v.) WH 2803.
ḫlm (v.) WH 1679.
ḫm (v.; ḫmm) WH 3533.
ḫm²l (pers.n.) ClAS 78+78a.
ḫmr (pers.n.) ClAS 1030.
ḫmrt (pers.n.) KnaufS 1, (4).
ḫn (pers.n.) WH 1501b.
ḫsm (pers.n.) ClAS 1084.
ḫsf (pers.n.) ClAS 493.
ḫf² (pers.n.) IM 46940c.
ḫfr (pers.n.) WH 2057, 2442.
(v.) passive voice: ClAS 23.
ḫdym (pers.n.) ClAS 639.
ḫdr (place n.) WH 3559a, 3584.
(v.) " b-: ClAS 538.

ḫr (pers.n.) WH 1503e.
(v. ḫwr) " m-: WH 2327.
ḫrb (pers.n.) ClAS 81.
ḫrbb (pers.n.) WH 3559a.
ḫrbh (pers.n.) ClAS 918.
ḫrg (pers.n.) ClAS 945.
ḫrm (v.) ClAS 1149.
ḫrn (s.; pl. of ḫrt) ClAS 1.
ḫrs (v.) ClAS 310.
ḫrr (pers.n.) WH 1679.
(v.) passive voice: WH 2838.
ḫrrt (pers.n.) WH 1131.
ḫrt (pers.n.) CIS 1553; Tap 12b.
(s.) pl. ḫrn /// ClAS 107.

h

ḫbb (v.) 2nd form: WH 2255.
ḫbbs (pers.n.) ClAS 111.
ḫd (pers.n.) WH 3629.
ḫd (pers.n.) ClAS 1109.
ḫzl (pers.n.) WH 302a.
ḫzn (pers.n.) (J 13210a).
ḫtt (s.) WH 353+354; ḫ": LP 1135.
(v.) WH 2109.
ḫyh (pers.n.) J 13211c.
ḫyl (s.) WH 1679.
]ḫl (pers.n.) VoEAI-S 3.
ḫl (pers.n.) WH 1102.
(pers.s.) "ḫ: J 13212.
(v.; ḫll) ClAS 386.
ḫll (v.; = ḫl) WH 3747.
ḫlsʿ (pers.n.) WH 1338.
ḫm[.]ḫ (pers.n.) HaFSTL 1.
ḫmyt (pers.n.) WH 1425.
ḫms (pers.n.) ClAI 1.
ḫmt (pers.n.) ClAS 97.
ḫnrl (pers.n.) ClAS 90.
ḫs (pers.n.) Wi 314.
ḫfy (pers.n.) ClAS 123+124.
ḫr (pers.n.) LP 1196.
(s.) IM 46940a.
(v.; ḫwr) ClAS 1192.
ḫrg (fem.pers.n.) ClAS 620, 621, 622, 626.
ḫrw (v.) WH 1101.
ḫrs (pers.n.) WH 428.
ḫrš (pres.partic.) VoEAI-S 1.

ṯ

ṯ²r (pers.n.) (WH 2322).
ṯḥn (pers.n.) ClAS 1197.
ṯḥr (v.) WH 2050b.
ṯy² (tribe n.) ClAS 1046.
ṯlḫt (pers.n.) WH 90.
ṯlq (pers.n.) WH 3532+3531.
ṯn (pers.n.) Tap 12b.
ṯnf (pers.n.) ClAS 619.
ṯst (pers.n.) WH 302b.

ẓ

ẓd (v.; ẓwd) ClAS 586.
ẓl (v.; ẓll) 2nd form: "ḫ: ClAS 460.
ẓll (v.; = ẓl) 2nd form: " ʿl: ClAS 1; fem.: "t in " ²l: ClAS 1.
ẓlmlḥ (pers.n.) ClAS 603.
ẓlt (s.) ClAS 378, 901.
ẓʿb (pers.n.) WH 1771.
ẓʿyt (pers.n.) ClAS 98.
ẓʿl (pers.n.) WH 2153, 3106.
ẓʿn (pers.n.) WH 2201.
ẓr (pers.n.) WH 3646.
ẓry²l (pers.n.) IM 46940a.

y

y²s (v.) ClAS 957.
yhgn (pers.n.) WH 1425.
yhn (pers.n.) ClAS 4076.
ywrn (pers.n.) ClAS 1048.
yḫg (v.;imperf. of ḫg = ḫgg) l":WH 3053.
yḫml (pers.n.) WH 1996b.
yḫld (pers.n.) WH 1897/3.
ykdḥ (v.; imperf. of kdḥ) KnaufS 2.
ym (s.) dual: "n: ClAS 796.
ymgd (pers.n.) HaPSTL 2.
ymt (pers.n.) WH 2255.
ynǵt (place n.) WH 1103.
ynh (v.; imperf. of nh = nyh) ClAS 187.
ynly (pers.n.) WH 904.
yᶜwr (v.; imperf. of ᶜwr) LP 407; d": VoEAI-S 1; energetic: "n in "h: LP 282, 566; WH 2112.
yᶜlh (pers.n.) ClAS 98.
yᶜly (pers.n.) WH 1503b, 2562.
yᶜm (pers.n.) ClAS 886.
yᶜr (v.;imperf. of ᶜr = ᶜwr) LP 1135.
yfd (pers.n.) WH 3007b.
yfr (pers.n.) ClAS 1161.
yṣᶜ (pers.n.) WH 2211.
yṣᶜb (v.; imperf. of ṣᶜb) WH 700.
yšms (pers.n.) WH 1102.

k

kᵓl (v.) WH 3420.
kᵓš (pers.n.) ClAS 97.
kbb (place n.) m": WH 2255.
kbyl (place n.) m": WH 1550.
kbs (v.) passive voice: ClAS 190.
kbᶜ (pers.n.) ClAS 986.
kbr (pers.n.) ClAS 1140a.
kdḥ (v.) cf. imperf. ykdḥ.
kh (pers.n.) ClAS 1083a; WH 302a, 1987.
khl (pers.n.) ClAS 58.
khll (pers.n.) ClAS 58.
kwb (v.) 2nd form: WH 2100.
kwd (pers.n.) ClAS 1046.
kwlt (pers.n.) WH 1906.
kwn (v.) ClAS 294.
kḫl (v.) WH 2322.
kḫn (pers.n.) ClAS 1150.
kḫlḥ (pers.n.) ClAS 205.
kym (pers.n.) WH 2487.
kyt (pers.n.) WH 1771.
kkbn (pers.n.) Tap 14.
kl (pers.s.) ClAS 751.
(s.) ClAS 1004.
kllg (pers.n.) HaCH 191.
kls (pers.n.) ClAS 98.
km (v.; kmm) passive voice: ClAI 1.
kmd (pers.n.) ClAS 205; WH 1228.
kn (v.; knn) 2nd form: WH 2487; passive voice: ClAS 791.
knn (v.; = kn) 2nd form: "h: WH 1567.
ksᵓ (s.) LP 407.
kᶜlyn (pers.n.) ClAS 776.
kᶜm (pers.n.) ClAS 580.
kr (pers.n.) WH 1996b.
(v.; krr) WH 353+354.
krb (pers.n.) ClAS 123+124, 987.
krn (pers.n.) ClAS 260a, 1103.
krt (pers.n.) WH 2562.
kšdyt (pers.n.) ClAI 5.
kšḥ (pers.n.) ClAS 77.
kt (pers.n.) CIS 2274.

l

[..]l (pers.n.) ClAS 1097b.
[?...]l ? ClAS 495.
l (conj.) cf. yḫg, tǵr.
(prepos.) "d: LP 407; "h: IM 46940a; cf. bny, hlyt, ldy, nsl, flṭ, rbᶜ, tswq.
lᵓᵓ (pers.n.) WH 3197a.
lb (pres.partic.; lbb) LP 602.
lbᵓ (pers.n.) WH 1976.
lbṭ (pers.n.) WH 157.
lbn (pers.n.) ClAS 902; WH 700; Wi 495.
(v.) ClAS 288.
lgbt (pers.n.) ClAS 1132.
lgl (pers.n.) ClAS 852.
lgm (pers.n.) WH 3420.
ldḥ (pers.n.) WH 3551.
lds (pers.n.) ClAS 215.
ld (pers.n.) (ClAS 983).
(s.) h": ClAS 959.
ldy (pres.partic.) l": LP 1135.
lh (v.; lyh) WH 3420; Wi 617.
lhgn (pers.n.) WH 1503c.
lhh (pers.n.) WH 2109.
lhhb (pers.n.) ClAS 75.
lhr (pers.n.) ClAS 965.
lwd (v.) 3rd form: ClAS 746.
lwsn (pers.n.) CIS 1350.
lḫ (pers.n.) ClAS 1149.
lḫg (pers.n.) WH 1771.
lḫf (pers.n.) ClAS 723a.
lṭ (v.; lwṭ) passive voice: WH 1987.
lṭy (v.) ClAS 1061.
lk (pers.n.) WH 1996b.
lldm (pers.n.) WH 1325.
lm (pers.n.) ClAS 97, 360a, 1118a; WH 1996d.
(v.; lmm) ClAS 213.
lmn (pers.n.) ClAS 278.
lmᶜ (pers.n.) ClAS 101.
ln (pers.n.) ClAS 752b; WH 904.
(v.; lyn) 3rd form: WH 3352.
ls (pers.n.) ClAS 187, 586a.
lsb (pers.n.) VoEAI-S 1.
lᶜ (v.; lwᶜ) ClAS 1084.
lᶜy (pers.n.) ClAS 312.
lǧ (v.; lyǧ) LP 475.
lǧᵓd (pers.n.) WH 2211.
lǧft (pers.n.) WH 1273.
lf (v.; lw/yf) (WH 2399).
lfl (pers.n.) ClAS 478.
ldw (v.) ClAS 1093.
lt (deity) h": ClAS 104, 422, 1004; HaPSTL 1; (LP 1135); VoEAI-S 1;WH 173, 2139; Wi 173, 897.

m

m- (prepos.; = mn) cf. ᵓšrq, bᵓs, ḫr, ḥr, kbb, kbyl, ngy, slm, ᶜqbt, grmt, tbr, twh, tᵓr; "d: cf. slm.
m[....] (pers.n.) ClAS 350.
mᵓ (pers.n.) ClAS 1033a.
mᵓfh (pers.n.) ClAS 332.
mbr (s.) h": ClAS 478.
mgdt (s.) J 13206a.
mgn (pers.n.) ClAS 1046.
md (v.; mdd) cf. 4th form ᵓmd.
mdbr (pers.s.) h": ClAS 725.
(s.) ClAI 3, 107; WH 580, 2327.
mdṭ (pers.n.) WH 2322.
mdl (pers.n.) ClAS 139.
mh (v.; mhh) ClAS 455; pres.partic.: WH 3663.

mhy (pers.n.) WH 1103, 2487.
mhyt (pers.n.) WH 1339, 3412.
mhl (pers.n.) ClAS 612.
mwwn (v.; 2nd form of mwn) WH 2201.
mwn (v.) cf. 2nd form mwwn.
mwrd (place n.) Wi 281.
mhb (pers.n.) ClAS 1021.
mhbb (pers.n.) WH 116.
(pers.s.) "h: WH 2321.
mhll (pers.n.) (WH 2503).
mhrb (pers.n.) Wi 281.
mhbl (pres.partic.) J 13206f.
mhy (pers.n.) WH 1897/4.
myty (pers.n.) WH 1561.
myl (pers.n.) WH 1938.
myr (s.) LP 1135.
(v.) ClAS 1061.
mk (pers.n.) ClAS 141; IM 46940a.
(v.; mkk) ClAS 1106.
ml (pers.n.) ClAS 445+446; ClSN 1b.
(v.; mwl) ClAS 1105; Wi 616.
mldb (pers.n.) ClAS 582.
mlht (pers.n.) ClAS 1185.
mlḥ (v.) fem: "t: ClAS 82.
mlhy (pers.n.) WH 641a.
mly (v.) WH 3559a.
mlk (pers.s.) h": ClAS 957.
mlġ (pers.n.) ClAS 81.
mn (pers.n.) ClAS 808.
(prepos.; = m-) LP 475; cf. ġls, t²r.
mn² (pers.n.) Wi 515.
mnhn (pers.n.) IM 46940b.
mnhz (pers.n.) ClAS 1097.
mny (pers.n.) WH 1864, 3347.
mn[(pers.n.) Irbid 1812a.
(v.) fem.: "t: ClAS 1.
mn[t (pers.n.) (WH 1897/1).
ms (v.; mss) passive voive: WH 3197a.
msd (pers.n.) ClAS 96.
mshy (pers.n.) ClAS 37.
m[(pers.n.) ClAS 994.
m[d (pers.n.) ClAS 1186.
m[z (pers.n.) WH 2949.
m[y (pers.n.) WH 3352.
m[l (masdar) J 13206f.
m[n (pers.n.) WH 1897/1.
mġ (pers.n.) IM 46940a.
mqtl (passive pres.partic.) ClAS 1004, 1046.
mr (v.; mrr) ClAS 1153.
mr² (pers.n.) KnaufS 2.
mr²t (pers.s.) h": WH 300.
mrd (v.) Wi 281.
mrkb (pers.n.) ClAS 1101.
mrn (pers.n.) WH 2179.
mr[(pers.n.) ClAS 1032.
mšw (v.) " ²l: (LP 1135).
mt (v.; mwt) ClAS 278; HaCH 194; J 14099a.
mtr (v.) WH 799.

n

n[...] (pers.n.) ClAS 1083.
n² (pers.n.) WH 129.
(v.; nw²) passive voice: WH 2442.
n²f (pers.n.) ClAS 1167.
n²š (pers.n.) WH 2179.
nb (pers.n.) WH 2050b.
(v.; nwb) ClAS 1057.
nbṭ (people) WH 3747.

nbr (pers.n.) ClAS 1049.
nbrn (pers.n.) ClAS 162.
ngd (place n.) ClAS 381.
ngy (place n.) LP 407.
(v.) " m-: ClAS 1004.
ngm (pers.n.) ClAS 405.
ng[(s.) ClAS 82.
ngfr (pers.n.) WH 2949.
nd (pers.n.) ClAS 752a.
nd²l (pers.n.) WH 1229.
ndb (pers.n.) ClAS 688.
ndh (v.) cf. 4th form ²ndh.
ndlt (pers.n.) Wi 465.
ndm (v.) " [l: J 13157.
ndġ (pers.n.) ClAS 600a.
nh (v.; nyh) cf. imperf. ynh.
nhkt (pers.n.) WH 1655.
nhn (pers.n.) ClAS 104, 294; WH 3629.
nw (v.; ny = nwy) ClAS 585, 600a, 1030; pres.partic.: WH 3559a.
nw² (v.; = n²) 3rd form: WH 3549.
nwh (v.) 2nd form: ClAS 90; WH 353+354.
nwfn (pers.n.) J 13211a.
nzġy (pers.n.) ClAS 961.
nḥ (pers.n.) WH 116.
nḥ (v.; nhh) WH 129.
nẓr (v.) ClAS 790; HaCH 194; WH 1906; pres.partic.: ClAS 628; cf.5th forms tẓr and tnẓr.
ny²t (pers.n.) WH 121.
nk (v.; nyk) ClAS 1092.
nm (pers.n.) ClAS 1033.
nmr (pers.n.) WH 3029.
[.]nn (pers.n.) WH 1503b.
nsl (v.) CIS 1362, 4325; ClAI 3; "b:CIS 1758; "l: WH 580.
n[b (pers.n.) ClAS 1134.
n[y (v.) (ClAS 1032); WH 1771.
n[m (fem.pers.n.) WH 3053.
(s.) h": LP 407.
n[mlt (pers.n.) WH 3665.
n[mn (pers.n.) J 13211c.
n[rt (pers.n.) KnaufS 2.
nf (pers.n.) ClAS 465a.
nf²l (pers.n.) WH 36.
nfll (pers.n.) WH 2803.
nflm (pers.n.) ClAS 1169.
nfš (s.) h": AO 4986a, b.
nfrt (pers.n.) CIS 204.
nẓr (pers.n.) ClAS 626, 636; WH 353+354, 2570.
nḍt (pers.n.) WH 2392.
nqwt (s.) h": J 13207.
nql (pers.n.) ClAS 70.
(s.) ClAS 98, 538; h": CIS 252;ClAS 341, 409; pl.: LP 602.
nqfl (pers.n.) WH 1922.
nqt (s.) "h: ClAS 82, 296; pl.: nq in "h: WH 3663.
nr (pers.n.) ClAS 580.
(v.; nwr) ClAS 78+78a.
nrb (pers.n.) ClAS 628.
nš (pers.n.) ClAS 123+124.
(v.; nšš) passive voice: WH 3435a.
nt (pers.n.) WH 2201.
(v.; nwt) WH 3029.
ntġ (place n.) ClAS 628.
ntġh (pers.n.) Wi 616.

s

s²r (pers.n.) WH 2570.
(v.) 2nd form: LP 407.

sblm (pers.n.) WH 104.
sgl (pers.n.) WH 3032.
sgmt (pers.n.) IM 46940a.
sdl (pers.n.) WH 1073, 2151.
shb^{3} (pers.n.) ClAS 350.
shg (pers.n.) ClAS 1140a.
shwt (clan n.) WH 2147.
swy (pers.n.) ClAS 1007.
swrb (pers.n.) Wi 617.
shb (pers.n.) WH 1787.
shbl (pers.n.) ClAS 333a.
shr (pers.n.) WH 2996a.
syd (pers.n.) ClAS 1004, 1148a.
skrn (pers.n.) WH 1996a.
slh (pers.n.) ClAS 779.
sly (pers.n.) ClAS 1161.
slm (s.) ClAS 1, 82, 603; WH 1771; Wi 897; " m-: WH 173; " md: VoEAI-S 1.
(v.) (Wi 281); 2nd form: ClAS 316, 1029; HaFSTL 1; cf. 4th form ^{3}slm.
slmlm (pers.n.) WH 218.
slmn (pers.n.) WH 506.
smlt (pers.n.) ClAS 626.
smy (s.) h": WH 3533, 3559a, 3584.
sn (pers.n.) ClAS 960.
(v.; snn) ClAS 1140a; WH 3611b, 3747, passive voice: ClAS 452.
sn^{3}t (pers.n.) IM 46940a.
snn (v.; = sn) WH 3094.
snntn (pers.n.) ClAS 600.
snt (s.) ClAS 141, 808, 1004; HaCH 194; LP 407, 1190; WH 1771, 2242, 2255, 2949; Wi 281; h": WH 799; pl.: ^{3}": WH 1906.
s^{c} (pers.n.) WH 1549b.
(s.) ClAS 1163.
s^{c}d (pers.n.) ClAS 1011.
(s.) ClAS 2; b": LP 1135.
(v.) 3rd form: ClAS 779; "h: ClAS 808a.
s^{c}d^{3}l (pers.n.) Irbid 1812a.
sfd (pers.n.) J 13211c.
sfr (s.) h": LP 407; VoEAI-S 1.
sdr (pers.n.) WH 692.
sqm (v.) ClAS 555.
sr (pers.n.) ClAS 96.
(v.; syr) CIS 2606; WH 302a.
(v.; srr) "h: WH 351.
srg (pers.n.) ClAS 852.
srtt (pers.n.) LP 1190.
srn (pers.n.) WH 3347.
srs (pers.n.) ClAS 423.
srr (pers.n.) ClAS 1127.
strt (s.) h": ClAS 363.

c

c[.] (pers.n.) ClAS 1083b.
c^{3}gt (pers.n.) WH 3854.
c^{3}b^{3} (s.) h": ClAS 796.
cbd (pers.n.) ClAS 309; WH 1943.
cbdy (pers.n.) LP 1135.
cbh (pers.n.) WH 628a.
cbll (pers.n.) ClAS 1095.
cbn (pers.n.) ClAS 1032.
cbgr (pers.n.) J 14099a.
cg (pers.n.) ClAS 213.
cgd (pers.n.) ClAS 1131.
cgl (pers.n.) ClAS 1057.
cd (pers.n.) ClAS 1132.
cdl (pers.n.) ClAS 1103a.
cds (pers.n.) WH 3699.

cd (pers.n.) ClAS 278.
ch (pers.n.) IM 46940a.
chnn (fem.pers.n.) WH 1550.
cwd (pers.n.) WH 2242.
cwd (pers.n.) CIS 1083.
cwm (pers.n.) ClAS (700), 802.
cwr (s.) LP 407.
(v.; = cr) LP 1135; VoEAI-S 1; WH 2112; cf. ^{3}cwr and y^{c}wr.
cz (v.; czz) WH 1796.
chdt (pers.n.) ClAS 378.
cy (pers.n.) ClAS 1083; ClAS 802.
cyft (pers.n.) ClAS 1169.
cyr (pers.n.) ClAS 1092.
cl (pers.n.) ClAS 920.
(prepos.) ClAS 420; cf. bny, -h, wgm, wtm, wlh, hwb, hyb, gll, ndm.
(v.; cll) WH 506.
cl[.] (fem.pers.n.) ClAS 414.
clh (pers.n.) WH 1844.
clw (v.) CIS 1083.
cly (pers.n.) WH 1502, 1796.
(pres.partic.) WH 3559a.
clyn (pers.n.) WH 1102.
cll (pers.n.) ClAS 1195.
(v.; = cl) ClAS 1093.
clm (pers.n.) J 13212, 13213.
cls (s.) WH 784, 2100.
clf (v.) Irbid 1812a.
clt (pers.n.) IM 46940a.
cm (prepos.) LP 1135.
cml (pers.n.) ClAS 185a+185, 288, 902.
(v.) ClAS 865.
cmr (pers.n.) ClAS 803; IM 46940a; KnaufS 1; WH 1629.
cmrm (pers.n.) ClAS 1083b.
cmrn (pers.n.) IM 46940a.
cmrt (pers.n.) WH 1897/2.
cn (pers.n.) WH 3029.
cny (v.) WH 1567.
cnn (pers.n.) ClAS 921, 1015.
cns (s.) "h: ClAS 422.
cnq (pers.n.) WH 1228.
csb (pers.n.) ClAS 123+124.
csdy (pers.n.) ClAS 903.
csl (v.) ClAS 314+315.
csry (pers.n.) ClAS 1007.
cfgtm (place n.) WH 2327.
cfhd (pers.n.) WH 3040.
cgq (pers.n.) ClAS 1061.
cdl (pers.n.) HaFSTL 1.
cdfy (pers.n.) ClAS 1136.
cgbt (place n.) ClAS 1057.
(s.) ClAS 104; " m-: WH 3747.
cgrb (pers.n.) Irbid 1812a; J 13157.
cr (pers.n.) ClAS 960.
(s.) h": ClAS 455.
(v.; cwr) cf. imperf. y^{c}r.
cr^{3}l (pers.n.) WH 2255.
crbs (pers.n.) WH 3420.
crd (v.) 2nd form: Wi 495.
crdt (fem.pers.n.) ClAS 259.
cry (pers.n.) ClAS 296.
crm (pers.n.) WH 3646.
crmn (pers.n.) ClAS 381.
crdy (s.) pl.: ^{3}w in h": (WH 2139).
csw (v.) WH 1949.
ctn (pers.n.) WH 3007b.
ctrh (pers.n.) HaCH 34bis.

ʿtmt (pers.n.) WH 506.

ġ

ġ.b (pers.n.) ClAS 1103.
ġb (pers.n.) WH 1549c.
ġg (pers.n.) ClAS 1153.
ġdd (pers.n.) ClAS 1054.
ġwqn (pers.n.) (ClAS 723a).
ġzl (pers.n.) ClAS 589.
ġy (v.; ġwy) ClAS 141.
ġyrt (s.) ClAS 296.
ġmd (pers.n.) CIS 1257.
ġmy (pers.n.) WH 2492.
ġmyh (pers.n.) LP 1135.
ġng (pers.n.) J 13206g.
ġnyt (s.) Irbid 1812a.
ġnm (pers.n.) J 14099b.
(s.) h": WH 1246a.
ġnmt (s.) WH 2139; " m-: WH 1906.
ġf (s.) ClAS 414.
ġfl (pers.n.) CIS 1083.
ġfr (pers.n.) ClAS 1034.
ġṣrn (pers.n.) ClAS 1076.
ġḍ (v.; ġḍḍ) "h: ClAS 190.
ġr (v.; ġrr) HaCH 191.
ġrdl (pers.n.) WH 1906.
ġtm (pers.n.) CIS 204.
ġt (pers.n.) ClAS 620, 621,622;J 13206b.

f

f (conj.) CIS 4950; ClAS 1, 82,104,107, 130, 190, 202, 422, 426, 603, 779, 957, 1004, 1046, 1093;HaCH 72, 194; HaFSTL 1; IM 46940a; Irbid 1812a; J 13206b, 13211c; LP 407, 1135; WH 799, 1567,1679 , 1771, 2139, 2327, 3029, 3747; Wi 173, 745, 897.
fhlt (pers.n.) ClAS 945.
fhr (pers.n.) WH 3549.
fḥ (v.; fḥḥ) ClAS 1160.
fḥmt (pers.n.) WH 1134b.
fyṭt (pers.n.) ClAS 350.
fk (pers.n.) ClAS 1081.
fkʿw (pers.n.) Tap 12a.
fl (v.; fll) ClAS 700.
flh (pers.n.) WH 2050a.
flṭ (v.) "h l-: WH 641a.
flṭw (pers.n.) WH 1924.
flm (pers.n.) ClAS 836.
flḍ (s.) ClAS 202.
fmt (pers.n.) J 13206g.
fny (v.) ClAS 752b; J 13212, 13213; WH 2080.
fnnt (pers.n.) ClAS 109.
fsl (pers.n.) WH 799.
fʿl (pers.n.) WH 700.
fṣʾl (pers.n.) IM 46940a.
fṣmn (pers.n.) CIS 3133.
fḍg (pers.n.) ClAS 638; WH 3367.
frṭ (v.) WH 314.
frm (pers.n.) WH 1871.
frs (pers.n.) WH 2803.
ftw (pers.n.) IM 46940b.

ṣ

ṣbḥ (pers.n.) WH 3420.
ṣbn (pers.n.) WH 1521.
ṣbʿm (pers.n.) WH 1102.
ṣd (pers.n.) WH 2392.
ṣdr (pers.n.) WH 692.
ṣhr (pers.n.) WH 3549.
ṣwy (s.) Irbid 1812a.
(v.) Irbid 1812b.
ṣyd (v.) ClAS 381; pres.partic.: ClAS

318.

ṣyf (v.) WH 2327.
ṣyr (v.; = ṣr) WH 2139.
ṣk (v.; ṣkk) WH 2488.
ṣlh (pers.n.) ClAS 1146.
ṣlw (v.) WH 90.
ṣm (pers.n.) (WH 3435a).
ṣmly (pers.n.) ClAS 1127.
ṣmmt (pers.n.) WH 2657.
ṣmt (pers.n.) ClAS 190.
ṣnn (pers.n.) ClAS 561.
ṣʿb (pers.n.) Irbid 1812a.
(v.) cf. imperf. yṣʿb.
ṣfl (pers.n.) WH 1153.
ṣr (pers.n.) WH 1548.
(s.) WH 351.
(v.; ṣyr) VoEAI-S 1.
ṣrh (pers.n.) ClAI 1; ClAS 959.
ṣrw (pers.n.) ClAS 1048.
ṣry (pers.n.) WH 1134b.
ṣrm (pers.n.) ClAS 484.
ṣrmlt (pers.n.) (J 13206e).
ṣrr (pers.n.) WH 1133.
ṣt (v.; ṣwt) ClAS 1073.

ḍ

ḍʾn (s.) "h: ClAS 1.
ḍl (v.; ḍll) WH 3597a.
ḍll (v.; = ḍl) 2nd form: LP 407.
ḍf (tribe n.) J 13212.
ḍfʾ (fem.pers.n.) WH 799.
ḍfwt (pers.n.) (ClAS 1140); Wi 515.
ḍr (v.; ḍrr) passive voice: ClAS 983.

q

qb (pres.partic.; qbb) WH 2399.
qbl (v.) cf. 11th form qbll.
qbll (v.; 11th form of qbl) HaFSTL 1.
qbn (pers.n.) ClAS (1103a), 1160.
qdm (pers.n.) J 13211c; WH 3352.
qdmn (pers.n.) WH 2803.
qwʾ (v.) WH 2392.
qwd (v.) HaCH 194.
qhb (pers.n.) ClAS 1061.
ql (v.; qyl) WH 3351.
qlm (clan n.) ClAS 1061.
qlt (pers.n.) WH 2924.
qmʾl (pers.n.) WH 1996a.
qṣmt (pers.n.) HaCH 194.
qṣṣ (v.) J 13206e.
qrbm (pers.n.) WH 1996b.
qrḥ (v.) passive voice: ClAS 426.
qrn (v.) 3rd form: ClAS 1034.
qšy (tribe n.) CIS 2721.
qṭl (pers.s.) "h: ClAS 1004.
(s.) WH 2949.
(v.) passive voice: ClSN 1b.

r

]r (pers.n.) ClSN 1b.
[..]r (pers.n.) WH 353+354.
rʾb (pers.n.) WH 1679.
rʾbt (pers.n.) WH 1897/1.
rb (pers.n.) ClAS 585, 776.
(v.; rbb) WH 3665.
rbl (v.) ClAS 586a.
rbn (pers.n.) WH 1813.
rbʿ (v.) 2nd form: " l-: Wi 745.
rbġ (pers.n.) WH 2838.
rgd (pers.n.) ClAS 414.
rgl (pers.n.) WH 1655.

rgʿlm (pers.n.) WH 1655.
rgm (pers.n.) ClAS 412, 1046.
(s.) ClAS 621, 622; h": ClAS 620.
rgt (pers.n.) ClAS 365, 559.
rh (pers.n.) ClAS 1118.
rhdl (pers.n.) ClAS 310.
rhw (pers.n.) ClAS 746.
rhnnt (pers.n.) ClAS 584.
rhsn (pers.n.) ClAS 1050.
rwḥ (s.) LP 407.
(v.; = rḥ) 2nd form: WH 1501b.
rwl (v.) 2nd form: ClAS 582.
rḥ (pers.n.) WH 1338.
(s.) ClAS 98.
(v.; rwḥ) ClAS 1162.
rḥb (clan n.) Irbid 1812a.
rḥw (pers.n.) (WH 3816).
rḥl (pers.n.) ClAS 455.
rḥd (pers.n.) WH 3022.
(v.) WH 3053.
rḥ (v.; ryḥ) " b-: WH 641a.
rty (deity; = rdʾ = rdw = rdy) h": (ClAS 82).
rṭl (pers.n.) ClAS 316.
rkbt (s.) h": ClAS 934.
rlh (fem.pers.n.) WH 1425.
rlm (pers.n.) WH 1502.
rm (people) ClAS 1004.
rmd (pers.n.) CIS 1257.
rmwln (pers.n.) WH 2488.
rml (pers.n.) ClAS 1022.
rmt (s.) ClAS 82.
rn (v.; ryn) WH 1996b.
rnʾ (pers.n.) ClAS 886.
rnb (pers.n.) ClAS 386.
rnd (pers.n.) Wi 495.
rnh (pers.n.) WH 2100.
rny (v.) WH 234.
rnyw (pers.n.) ClAS 130.
rnyn (pers.n.) WH 38.
rnm (pers.n.) ClAS 1107d.
rnn (pers.n.) ClAS 455, 1031.
rnt (pers.n.) ClAS 1188.
rsʾ (pers.n.) ClAS 750, 934.
rsl (pers.n.) WH 1897/2.
rsmnn (pers.n.) WH 1102.
rsʿn (pers.n.) ClAS 1011.
rʿ (v.; rwʿ) passive voice: Wi 515.
rʿd (v.) passive voice: WH 1246a.
rʿy (v.) WH 1772, 2139, 3663; " b-: ClAS 98; LP 407; pres.partic.: WH 2327.
rʿl (v.) passive voice: ClAS 939a(?).
rf (s.) ClAS 98; h": ClAS 603.
rfʾt (pers.n.) fem.: CIS 4748; masc.: ClAS 304.
rfz (pers.n.) WH 36.
rgf (pers.n.) ClAS 750.
rdʾ (deity; = rty = rdw = rdy) h": ClAS 304.
rdgt (pers.n.) HaCH 194.
rdw (deity; = rty = rdy = rdʾ) h": ClAS 2, (603), 808a, 1163; WH 799, 1567, (1906), 2112.
(pers.n.) ClAS 918.
rdy (deity; = rty = rdʾ = rdw) h": ClAS 202, 779; WH 3747.
rq (v.; rqq) ClAS 305.
rt (pers.n.) WH 302b.

š

šʾ (pers.n.) WH 2139.
šgw (pers.n.) WH 1561.

šdd (pers.n.) ClAS 908.
šddt (pers.n.) ClAS 58.
šhwʾ (pers.n.) HaFSTL 1.
šhm (v.) WH 2013.
šwq (v.) Cf. 5th form tšwq.
šyʾ (pers.n.) (WH 2375b).
šyl (pers.n.) ClAS 426.
šyʿ (pers.s.) pl.: ʾ" in "h: ClAS 891.
šlʾ (pers.n.) ClAS 1051.
šlṭṭ (pers.n.) ClAS 1090.
šllm (pers.n.) ClAS 496.
šmt (pers.n.) WH 3211.
šn (pers.n.) (ClAS 823).
šnʾ (pers.n.) CIS 1362, 4325; WH 1906; Wi 173.
šnym (pers.n.) WH 314.
šnt (pers.n.) WH 2075.
šʿ (pers.n.) ClAS 1118.
šʿr (v.) Wi 465.
šgl (v.) ClAS 1118.
šf[.] (pers.n.) WH 1897/1-2.
šḍ (pers.n.) ClAS 367.
šḍʿ (pers.n.) WH 3875.
šrk (pers.n.) CIS 2250.
(masdar) LP 407.
šrq (v.) cf. 4th form ʾšrq.
šty (v.) Wi 281; " b-: J 13206a.
št (pers.n.) HaCH 191.

t

tb (v.; tbb) ClAS 612.
tbr (v.) CIS 3184.
(v.; 5th form of br) " m-: WH 3347.
th (v.; twh) ClAS 1109.
twh (v.; = th) dual in " m-: WH 1103.
tgr (v.; 5th form of ngr) ClAS 688, 725, 754, 784, 811; WH 157, 3533; " b-: ClAS 764; WH 3559a, 3584; " l-: ClAS 957; WH 1996b.
tklt (pers.n.) ClAS 304.
tl (v.; twl) ClAS 561; WH 2179.
tly (pers.n.) WH 3094.
tlmt (pers.n.) ClAS 508.
tlʿh (pers.n.) WH 1503d.
tm (tribe n.) ClAS 620, 621, 622; J 13157.
tmn (pers.n.) J 13207.
tmnh (pers.n.) WH 3029.
tmt (pers.n.) ClAS 795.
tngr (v.; 5th form of ngr) ClAS 796.
tʿmn (pers.n.) ClAS 780.
tr (pers.n.) WH 3032.
(v.; twr) 3rd form: ClAS 162, 178.
trg (pers.n.) ClAS 959.
trḥ (v.) ClAS 1046.
trḥt (s.) J 13157.
tšwq (v.; 5th form of šwq) " l-: HaCH 191.

t

tʾr (masdar) " m-: ClAS 957.
(s.) ClAS 419, 1046; "h: ClAS 1011; " mn: ClAS 1004.
tʾt (pers.n.) ClAS 1162.
tb (v.; twb) WH 3646.
tbr (place n.) CIS 1758.
thl (pers.n.) KnaufS 5.
thlm (pers.n.) WH 3532+3531.
thmʾl (pers.n.) WH 2322.
thqm (pers.n.) WH 488.
thr (pers.n.) WH 3105.
tmm (pers.n.) WH 2488.
trn (pers.n.) ClAS 82.

ʾ

ʾb (pers.n.) Ḫâʾil 14, 96.
ʾbhm (pers.n.) Hu 619.
ʾddt (pers.n.) Ḫâʾil 113.
ʾdn (pers.n.) HaLi 22.
ʾwṯr (pers.n.) Ḫâʾil 77.
ʾz (v.; ʾzz) passive voice: Hu 813.
ʾḥrd (v.; 4th form of ḥrd) Ḫâʾil 93.
ʾḥ (pers.n.) KnaufT 1.
ʾḥwy (pers.n.) Ḫâʾil 104/2.
ʾḥy (pers.n.) Ḫâʾil 201.
ʾṭd (pers.n.) Madaba 297b.
ʾṭṭ (v.) cf. 5th form tʾṭṭ.
ʾyf (pers.n.) Ḫâʾil 167.
ʾkll (v.; 4th form of kll) Ḫâʾil 190a.
ʾl (prepos.) cf. mwl, twq, tšwq.
ʾlhtm (pers.n.) Ḫâʾil 80.
ʾlḥrb (pers.n.) Ḫâʾil 175a.
ʾlkfr (pers.n.) Ḫâʾil 156a.
ʾlktm (pers.n.) Ḫâʾil 156b.
ʾlt (deity) ḥ": Ḫâʾil 104/1.
ʾmg (pers.n.) Ḫâʾil 28.
ʾn (1st pers.pron.) Ḫâʾil 179.
ʾnhd (pers.n.) Ḫâʾil 30+31.
ʾnw (pers.n.) Ḫâʾil 55.
ʾnᶜ (pers.n.) Ḫâʾil 82.
ʾntn (pers.n.) Ḫâʾil 20.
ʾs (pers.n.) Madaba 297a.
(v.; ʾws) JsaT 495.
ʾsḫy (pers.n.) Ḫâʾil 193.
ʾsyt (pers.n.) Ḫâʾil 121/2-3.
ʾskn (pers.n.) Ḫâʾil 189a.
ʾslb (pers.n.) JsaT 282.
ʾsll (pers.n.) Madaba 297a.
ʾᶜz (pers.n.) Ḫâʾil 53.
ʾᶜn (v.; 4th form of ᶜwn) passive voice: Ḫâʾil 50a.
ʾᶜr (v.; 4th form of ᶜyr = ᶜr) Ḫâʾil 59.
ʾfhy (pers.n.) Ḫâʾil 201a.
ʾfḳy (pers.n.) WiAM 6/2.
ʾgwd (pers.n.) Ḫâʾil 117.
ʾtw (pers.n.) JsaT 495, 573.
ʾtl (pers.n.) Ḫâʾil 38.
ʾtm (pers.n.) Ḫâʾil 181a.
(v.) Ḫâʾil 30+31.
ʾts (pers.n.) Ḫâʾil 194.

b

b- (prepos.) cf. dtn, nhy, twh.
(pers.s.; = bn) Ḫâʾil 53, 96, 104/3, 122/2, 171+172, 181a; JsaT 435, 573.
bʾ (pers.n.) Ḫâʾil 59.
bwd (pers.n.) Ḫâʾil 63.
bḥ (pers.n.) Ḫâʾil 122b.
(v.; bwḥ) Ḫâʾil 70.
bḥl (pers.n.) Ḫâʾil 101.
bk (pers.n.) Hu 792.
(v.; bwk) Ḫâʾil 104/1.
bkm (pers.n.) Ḫâʾil 81.
bkrt (pers.n.) JsaT 662.
bl (v.; bll) Ḫâʾil 193b/2.
bn (pers.s.) cf. b.
(v.; bnn) Ḫâʾil 182.
bnn (pers.n.) HaLi 13.
bnt (pers.n.) Ḫâʾil 184b.
bsl (pers.n.) NegevT 4.
bst (pers.n.) Ḫâʾil 181b, 182.
bᶜ (v.; byᶜ) Ḫâʾil 125.

bᶜt (pers.n.) Ḫâʾil 27a.
bgr (pers.n.) Ḫâʾil 75b.
bt (v.; byt) Ḫâʾil 22.

g

gġn (pers.n.) VoEAI-T 5.
gd (v.; gwd) Ḫâʾil 139a.
gzy (pers.n.) Ḫâʾil 3, 121/1.
gḥ (v.; gwḥ) passive voice: Ḫâʾil 6.
gm (v.; gwm) Ḫâʾil 3.
gf (pers.n.) Madaba 297b.
gfrt (pers.n.) Ḫâʾil 166/1.
gr (pers.n.) Madaba 297a.
gryl (pers.n.) Ḫâʾil 119+120.

d

dʾt (pers.n.) Ḫâʾil 173.
db (pers.n.) Ḫâʾil 25.
dbḥy (pers.n.) Ḫâʾil 154+155.
dg (pers.s.) Madaba 297a.
dġm (pers.n.) VoEAI-T 3.
dd (pers.n.) Ḫâʾil 139a; d": Hu 619.
dhr (v.) Ḫâʾil 26.
dwym (pers.n.) Ḫâʾil 27.
dwn (pers.n.) JsaT 474.
dḥ (v.; dwḥ) cf. imperf. ydḥ.
dlfm (pers.n.) Ḫâʾil 57, 58.
ds (v.; dss) passive voice: Hâʾil 28.
dᶜm (s.) JsaT 384; passive voice: HaLi 299.
dft (pers.n.) Ḫâʾil 155a.
dq (pers.n.) Petra b.
dqt (pers.n.) JsaT 435.
dtn (deity) b"; Ḫâʾil 51, 55, 65, 66, 77; ḥ": Ḫâʾil 80, 81.

d

d (rel.pron.) cf. dd, wdr, kl, krt, lby.
dʾr (pers.n.) Ḫâʾil 116.
dhl (pers.n.) Ḫâʾil 197.
dyl (pers.s.) Madaba 507.
dkr (v.) fem.: "t; Madaba 507.
dn (v.; dnn) Ḫâʾil 139; HaLi 442.

h

h- (invoc.particle) cf. ʾlt, dtn, khl, nhy.
(article) cf. mgt.
hbsl (pers.n.) Ḫâʾil 53.
hbᶜt (fem.pers.n.) Ḫâʾil 193.
hddt (s.) Ḫâʾil 93.
hdyr (pers.n.) KnaufT 2.
hdql (pers.n.) KnaufT 1.
hd (pers.n.) Ḫâʾil 139d.
hwʾ (v.) 3rd form: Ḫâʾil 82.
hṭṭ (pers.n.) Hu 813.
hkl (v.; 4th form of kl = kll) passive voice: Ḫâʾil 52.
hly (pers.n.) Ḫâʾil 67.
hlq (v.) JsaT 454.
hmʾ (pers.n.) Ḫâʾil 53.
hmrʾt (pers.n.) Ḫâʾil 4.
hnd (v.) 2nd form; passive voice: Ḫâʾil 197.
hs (pers.n.) Ḫâʾil 125.
hᶜn (pers.n.) Ḫâʾil 196.
hᶜtr (pers.n.) Ḫâʾil 27d.
hdnb (pers.n.) Ḫâʾil 19.
hšš (pers.n.) Ḫâʾil 108.
htʾl (pers.n.) Ḫâʾil 114.
htd (pers.n.) Ḫâʾil 38.

w

wbq (v.) Ḫâʾil 190b.
wgd (v.) Ḫâʾil 121/2.
wgm (v.) Ḫâʾil 113.
wd (pers.n.) Madaba 507.

(v.; wdd) KnaufT 2; NegevT 3.

wd² (pers.n.) Ḫâ²il 71.

(v.) cf. 2nd form wdd².

wdd (fem.pers.n.) Ḫâ²il 63.

(v.; = wd) Ḫâ²il 19, 20, 55, 61, 69, 155a, 156, 165, 166/1, 175b, 188+187, 196; Hu 81/1.

wdd² (v.; 2nd form of wd²) Negev12432c.

wdn (pers.n.) HaLi 71.

wd^{c} (pers.n.) Ḫâ²il 299.

wdfm (pers.n.) Ḫâ²il 164b.

wdft (pers.n.) Ḫâ²il 174a.

wdr (pers.n.) d": Ḫâ²il 170.

whb (pers.n.) Ḫâ²il 6.

whl (pers.n.) Ḫâ²il 201.

wḫy (v.) Ḫâ²il 124.

whmt (pers.n.) Ḫâ²il 191/1.

wḫt (pers.n.) Ḫâ²il 108, 155a.

wl (pers.n.) Ḫâ²il 176.

wlỷ (pers.n.) Ḫâ²il 124.

wl^{c} (v.) Ḫâ²il 154+155.

wn (pers.n.) Ḫâ²il 26, 74/1; JsaT 464.

wnb (v.) 2nd form: Ḫâ²il 27b.

wsb (pers.n.) Petra b.

w^{c}d (pers.n.) Madaba 297b.

w^{c}l (s.) Ḫâ²il 188+187.

wqb (pers.n.) Ḫâ²il 181a.

(v.) Ḫâ²il 175/2.

wrb (pers.n.) Ḫâ²il 177/2.

wtš (pers.n.) Ḫâ²il 122/1.

z

zbr (pers.n.) Ḫâ²il 183.

zyt (pers.n.) HaLi 442.

zrf (v.) Ḫâ²il 181b.

ḫ

ḫbb (pers.n.) Ḫâ²il 18.

(v.) Ḫâ²il 57.

ḫby (pers.n.) Ḫâ²il 122c.

ḫbd (pers.n.) Ḫâ²il 165.

ḫbt (pers.n.) Ḫâ²il 110.

ḫgm (pers.n.) Ḫâ²il 60.

ḫd (v.; ḫdd) passive voice: JsaT 8.

ḫdw (pers.n.) Ḫâ²il 193a.

ḫdr (pers.n.) Ḫâ²il 19.

ḫwd (pres.partic.) Ḫâ²il 51.

ḫwy (pers.n.) VoEAI-T 5.

(v.) 2nd form; passive voice:JsaT 701.

ḫy (pers.n.) Ḫâ²il 177/2.

ḫyl (pers.n.) Ḫâ²il 190c.

ḫyn (pers.n.) Ḫâ²il 93.

ḫlḍ (pers.n.) Ḫâ²il 114.

ḫm (v.; ḫmm) NegevT 4.

ḫmt (pers.n.) Ḫâ²il 104/3.

ḫnnt (pers.n.) Ḫâ²il 58.

ḫsd (pers.n.) Ḫâ²il 69.

ḫṣt (pers.n.) NegevT 2.

ḫḍr (v.) Ḫâ²il 96; pres.partic.: " l-: Ḫâ²il 4.

ḫr (pers.n.) Ḫâ²il 122d.

ḫrd (v.) cf. 4th form ²ḫrd.

ḫttt (pers.n.) Ḫâ²il 110.

h

hdl (v.) passive voice: Ḫâ²il 25.

hn (v.; hwn) Ḫâ²il 4.

hftl (pers.n.) Negev 12432c.

hrq (pers.n.) Ḫâ²il 156b.

ṭ

ṭlf (pers.n.) Ḫâ²il 113.

y

yg^{c}t (pers.n.) Ḫâ²il 61.

ydh (v.; imperf. of dh = dwh) 2nd form: l": Ḫâ²il 80.

yhn (pers.n.) HuIH 25.

ykfrl (pers.n.) JsaT 495.

yl^{c}l (pers.n.) Ḫâ²il 100a.

ym^{c}k (pers.n.) Ḫâ²il 27b.

yslm (pers.n.) Madaba 297b.

y^{c}ny (pers.n.) Ḫâ²il 115.

y^{c}tk (pers.n.) Ḫâ²il 51, 57a, 78.

ysw (v.; imperf. of sw) Ḫâ²il 100.

yrḥḍ (pers.n.) WiAM 6/1.

k

khl (deity) h": Ḫâ²il 126.

kym (pers.n.) HaLi 29.

kyf (v.) passive voice: Ḫâ²il 15.

kl (pers.n.) d": Ḫâ²il 197.

(v.; kll) cf. 4th form hkl.

kll (pers.n.) Madaba 507.

(v.; = kl)Ḫâ²il 103;cf.4th form ²kll.

km (v.; kwm) Ḫâ²il 63.

kn (v.; knn) VoEAI-T 1; passive voice: HaLi 299.

ks (pers.n.) JsaT 435.

ksn (pers.n.) (WiTh 1).

k^{c}ys (pers.n.) JsaT 382.

krn (pers.n.) Ḫâ²il 24.

krt (pers.n.) d": Madaba 297a.

l

l- (conj.) cf. ydh.

(prepos.) cf. ḫḍr.

l² (pers.n.) NegevT 2, 3.

lb² (pers.n.) Ḫâ²il 167.

lby (pers.n.) d": HaLi 299.

lgm (pers.n.) Ḫâ²il 171+172.

lgf (v.) passive voice: Ḫâ²il 201a.

ld (v.; ldd) JsaT 47; Madaba 297a.

lds (pers.n.) Ḫâ²il 50.

ld² (pers.n.) Ḫâ²il 171+172.

lwm (v.; = lm) Ḫâ²il 194; Hu 619.

lḫn (pers.n.) Ḫâ²il 193b/1.

lḫg (pers.n.) Ḫâ²il 189b.

lỷ (pers.n.) Ḫâ²il 72a.

lykḍ (pers.n.) JsaT 8.

lkt (pers.n.) HaLi 128.

lm (pers.n.) NegevT 2.

(v.; lwm) Ḫâ²il 17; Hu 619; JsaT 464.

(v.; lmm) JsaT 382.

ln (pers.n.) VoEAI-T 4.

(v.; lyn) passive voice: Ḫâ²il 101.

lf (pers.n.) Ḫâ²il 175b.

ldy (pers.n.) HaLi 22.

lq (pers.n.) Ḫâ²il 139b.

lt (deity) Madaba 507.

ltm (pers.n.) Ḫâ²il 138; NegevT 3.

lts (pers.n.) Ḫâ²il 80.

m

m[? Madaba 297b.

m²n (v.) Ḫâ²il 74/2.

m²tm (pers.n.) Ḫâ²il 57.

mgl (pers.n.) Ḫâ²il 50a.

mg^{c} (pers.n.) JsaT 573.

mg^{c}t (s.) pl.: Ḫâ²il 66.

mgt (s.) h": Ḫâ²il 93.

mdb (pers.n.) Ḫâ²il 156.

mdt (pers.n.) Ḫâ²il 78.

mhg (v.) Hu 324.

mwh (pers.n.) Negev 12432c.

mwl (v.) " ʾl; KnaufT 1.
mḫ (v.; myḫ) Ḫâʾil 177/2.
mḫn (v.) passive voice: Petra b.
mḫrn (pers.n.) JsaT 384.
mlmt (pers.n.) Ḫâʾil 190b.
mn (v.; mwn) Ḫâʾil 108.
mnʿ (v.) VoEAI-T 5.
mnḏ (pers.n.) Ḫâʾil 125.
mnt (pers.n.) Ḫâʾil 28.
ms (v.; mss) passive voice: JsaT 435.
msb (pers.n.) Ḫâʾil 195.
mʿl (v.) Hu 792.
mʿʿw (pers.n.) JsaT 464.
mrs (v.) 3rd form: Ḫâʾil 13.
mtʾṯṯ (pres.partic. of tʾṯṯ) HaLi 299.
mthn (pers.n.) Ḫâʾil 154+155.

n

nʾl (pers.n.) Hu 792.
nʾlt (pers.n.) Madaba 507.
nʾnʾh (pers.n.) Ḫâʾil 84.
nʾt (pers.n.) Ḫâʾil 82a.
nbʾ (pers.n.) Ḫâʾil 17.
ngt (pers.n.) Ḫâʾil 3a.
ndl (pers.n.) Ḫâʾil 30+31.
nhʾ (pers.n.) Madaba 297a.
nhy (deity) b": Ḫâʾil 63, 68, 69, 100; h": VoEAI-T 5.
nwd (pers.n.) Ḫâʾil 194.
nwt (v.) Ḫâʾil 72.
nhg (pers.n.) Ḫâʾil 196.
nl (pers.n.) Ḫâʾil 32.
(v.; nwl) 2nd form: Ḫâʾil 28, 53.
nm (v.; nmm) Ḫâʾil 14; Hu 81/2.
nmr (v.) Ḫâʾil 5.
nʿmt (pers.n.) Ḫâʾil 164a.
nfʾl (pers.n.) Ḫâʾil 62.
nḏ (pers.n.) Ḫâʾil 180.

s

sʾ (v.; swʾ) Ḫâʾil 71.
sʾln (pers.n.) Ḫâʾil 29.
sb (pers.n.) Ḫâʾil 137.
(v.; sbb) Ḫâʾil 186.
sdm (pers.n.) Ḫâʾil 191/2.
swq (v.) 3rd form: Ḫâʾil 139.
sn (pers.n.) Ḫâʾil 26, 72.
snd (pers.n.) Ḫâʾil 96.
sf (pers.n.) Ḫâʾil 22.
sqm (v.) Ḫâʾil 174.
sqt (v.) Ḫâʾil 122/1.
st (pers.n.) Ḫâʾil 68.
sth (pers.n.) Ḫâʾil 23.

ʿ

ʿbb (pers.n.) Madada 297aa.
ʿbrʾ (pers.n.) Ḫâʾil 15.
ʿgb (v.) HuIR 25.
ʿd (pers.n.) Ḫâʾil 199.
ʿdy (pers.n.) Ḫâʾil 170.
ʿdn (pers.n.) HaLi 203.
ʿwl (v.) VoEAI-T 5.
ʿyhm (pers.n.) Hu 81/2.
ʿyt (pers.n.) JsaT 701.
ʿkt (pers.n.) Ḫâʾil 102.
ʿlb (pers.n.) HaLi 406.
ʿld (pers.n.) Ḫâʾil 79.
ʿlw (pers.n.) Ḫâʾil 186.
ʿm (pers.n.) Ḫâʾil 70.
ʿml (pers.n.) Ḫâʾil 94.
ʿmld (pers.n.) NegevT 1.
ʿmn (v.) Ḫâʾil 9+8/2.

ʿmrt (s.) Ḫâʾil 119+120.
ʿmt (v.) passive voice: Ḫâʾil 189b.
ʿn (v.; ʿwn) cf. 4th form ʾʿn.
ʿfl (pers.n.) Ḫâʾil 17.
ʿḏy (pers.n.) Hu 619.
ʿr (pers.n.) JsaT 47.
(v.; ʿyr) cf. 4th form ʾʿr.
ʿrg (v.) 2nd form: Ḫâʾil 77.
ʿš (v.; ʿyš) 3rd form: Ḫâʾil 176.
ʿt (v.; ʿtt) passive voice: Ḫâʾil 30+31.

ġ

ġw (v.; ġww) Ḫâʾil 156b.
ġw[(pers.n.) Ḫâʾil 175b.
ġy (v.; ġwy) Ḫâʾil 189a.
ġtt (pers.n.) Ḫâʾil 68.

f

f (conj.) Ḫâʾil 18.
fʾ (v.; fyʾ) JsaT 662.
fb (pers.n.) Ḫâʾil 190a.
fd (pers.n.) Ḫâʾil 139.
fhly (pers.n.) Ḫâʾil 195.
flwt (pers.n.) Ḫâʾil 62.
fll (v.) Ḫâʾil 78.
fn (pers.n.) Ḫâʾil 23.
fs (pers.n.) HuIR 146.
fsl (pers.n.) Ḫâʾil 104a.
fṣym (pers.n.) Ḫâʾil 126.
fqzy (pers.n.) Ḫâʾil 165.
fqry (pers.n.) Ḫâʾil 175/2.

ṣ

ṣd (v.; ṣyd) pres.partic.: Ḫâʾil 188+187.
ṣdd (v.) Ḫâʾil 138.
ṣdq (pers.n.) Madaba 507.
(v.) 3rd form: Ḫâʾil 38.
ṣw (v.; ṣwy) cf. imperf. yṣw.
ṣldt (pers.n.) Ḫâʾil 27.
ṣlḫ (pers.n.) Madaba 507.
ṣʿ (pers.n.) Ḫâʾil 139a.
ṣʿd (pers.n.) Madaba 297b.
ṣr (pers.n.) Madaba 297a.

ḏ

ḏʾl (pers.n.) Ḫâʾil 21.
ḏbbn (pers.n.) Ḫâʾil 176.
ḏdd (v.) Ḫâʾil 114.
ḏyfn (pers.n.) Ḫâʾil 61.
ḏrṭ (v.) Ḫâʾil 78.

q

]q[? Madaba 297b.
qʾb (pers.n.) Ḫâʾil 113a.
qb (pers.n.) KnaufT 2.
qdʿ (pers.n.) Madaba 297a.
qdy (v.) 3rd form: Petra b.
qllt (pers.n.) Hu 81/1.
qn (pers.n.) Ḫâʾil 5.
qʿš (pers.n.) Ḫâʾil 30+31.
qfš (v.) passive voice: JsaT 662.
qṣf (pers.n.) Ḫâʾil 18.
qḍ (v.; qḍḍ) 3rd form: Ḫâʾil 60.
qrṣ (s.) dual: "n: Ḫâʾil 66.
qrrṣ (pers.n.) Ḫâʾil 139c.
qrt (pers.n.) Ḫâʾil 4.
qtr (pers.n.) Ḫâʾil 9+8/1.

r

]rb ? Ḫâʾil 122a.
rby (pers.n.) Ḫâʾil 121/1.
rbn (pers.n.) JsaT 180/1.
rbʿt (pers.n.) Ḫâʾil 179.
rd (v.; rwd) Ḫâʾil 18.
rhn (pers.s.) Madaba 507.

rzl (pers.n.) Ḫâ'il 27b.
ryy (s.) Ḫâ'il 65.
rm (pers.n.) Ḫâ'il 82.
(v.; rwm) Ḫâ'il 18.
rmd (pers.n.) Ḫâ'il 3.
rnw (v.) Ḫâ'il 68.
rfṣt (pers.n.) VoEAI-T 3.
rtg (pers.n.) Ḫâ'il 122/2.

š

šb (v.; šbb) pres.partic.: Ḫâ'il 78.
šbb (v.; = šb) Ḫâ'il 51.
šwq (v.; = šq) Ḫâ'il 62,167; passive voice: Cades 2; cf. 5th form tšwq.
šy'n (pers.n.) Ḫâ'il 52.
šm (v.; šym) cf. fem.: "t: passive voice: Ḫâ'il 193.
šn' (v.) Ḫâ'il 93.
šq (v.; šwq) Ḫâ'il 110.
šqq (v.) cf. 5th form tšqq.

t

t'ṯṯ (v.; 5th form of 'ṯṯ) cf. mt'ṯṯ.
t'f (pers.n.) Ḫâ'il 23.
tb'r (pers.n.) Ḫâ'il 27c.
th (v.; tyh) Ḫâ'il 71.
twh (pers.n.) Ḫâ'il 100.
(v.) " b-: Ḫâ'il 23.
twq (v.) " 'l: Ḫâ'il 27.
tyr (pers.n.) Hu 324.
tlf (pers.n.) Ḫâ'il 60.
tm (pers.n.) Ḫâ'il 166/2, 186.
(pers.s.) NegevT 2; JsaT 282.
tm'l (pers.n.) Ḫâ'il 139.
tmdh (s.) Ḫâ'il 65.
tmn (pers.n.) JsaT 47.
tmtn (pers.n.) Ḫâ'il 200.
tn (pers.n.) Ḫâ'il 201.
tqmr (pers.n.) Ḫâ'il 174.
trbḥ (pers.n.) HuIR 36.
tšwq (v.; 5th form of šwq) Ḫâ'il 30+ 31, 50; " 'l: Ḫâ'il 58.
tšqq (v.; 5th form of šqq) Ḫâ'il 5.

ṯ

ṯh (pers.n.) JsaT 662.
ṯhl (pers.n.) HaLi 128, 663.
ṯkl (pers.n.) Ḫâ'il 74/1.
ṯl (pers.n.) JsaT 384.
ṯqm (pers.n.) Ḫâ'il 178.

Abbreviations.

Ar: Arabic.

BeAF: J.-B. Belot, al-Farâid arabe-français, Beirut, 1971. - BeDAF: M. Beaussier: Dictionnaire pratique arabe-français, Alger, 1958. - BiKaDAF: A. de Biberstein Kazimirski, Dictionnaire arabe-français, Paris, 1860. - BM: British Museum.

ChDAF: A. Charbonneau, Dictionnaire arabe-français (langue écrite), Beyrouth, 1973. - CIH: Corpus inscriptionum semiticarum. Pars IV: Inscriptiones himyariticas et sabaeas continens, Paris, 1889-1930; Tabulae: 1889-1932. - CIS: Id. Pars V: Inscriptiones saracenicas continens, Paris, 1950; Tabulae: 1951. - ClAI: V.A. Clark, "Archaeological Investigations at Two Burial Cairns in the Ḥarra Region of Jordan," in ADAJ, 25 (1981), pp. 235-265 and 430-437. - ClAS: V.A. Clark, A Study of New Safaitic Inscriptions from Jordan, Melbourne University, 1979; Ann Arbor, 1983. - ClSN: V.A. Clark, "Some New Pre-Islamic Arabian Inscriptions from Northern Arabia," in Abr-Nahrain, 17 (1976-77), pp. 35-42 and pl I. - ClTSS: V. A. Clark, "Three Safaitic Stones from Jordan," in ADAJ, 24 (1980), pp. 125-128 and 299-300.

Dghty: texts copied by C. Doughty. - DoDSA: R. Dozy, Supplément aux dictionnaires arabes, Leyde, 1967.

Eut: copies made by J. Euting. - EutSin: copies made by J. Euting in the Sinai peninsula.

FrLAL: G.W. Freytag, Lexicon arabico-latinum, Halle, 1830-1837.

HaAF: J.G. Hava, al-Faraid Arabic-English Dictionary, Beirut, 1970. - HaAIC: G. L. Harding, An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971. - HaCH: G.L. Harding, "The Cairn of Hani'," in ADAJ, 2 (1953), pp. 8-56 and pl. V-VII. - HaFSTL: G.L. Harding, "Further Safaitic Texts from Lebanon," in ADAJ, 20 (1975), pp. 99-102 and 179-180. - HaLi: Tham and Saf texts published in HaLiSTI. - HaLiSTI: G.L. Harding and E. Littmann, Some Thamudic Inscriptions from the Hashemite Kingdom of Jordan, Leiden, 1952. - HaNST: G. L. Harding, "New Safaitic Texts," in ADAJ, 1 (1951), pp. 25-29 and pl. VIII. - HaSIL: G.L. Harding, "Safaitic Inscriptions from Lebanon," in ADAJ, 16 (1971), pp. 83-85 and 2 plates. - Hu: Tham texts published in HuJVA. - HuIR: C. Huber, "Inscriptions recueillies dans l'Arabie Centrale," in Bulletin de la Societe de Géographie, 5 (1884), pp. 289-303. - HuJVA: C. Huber, Journal d'un voyage en Arabie (1883-1884), Paris, 1891.

IM: Iraq Museum.

J: Jordan Archaeological Museum. - Ja: South-Arabian texts published by A. Jamme. - JaGUR: A. Jamme, "The Grammatical Usage of the Safaitic Verb r'y, to pasture," in AION, 31 (1971), pp. 21-40. - JaIFSC: A. Jamme, "Inscriptions from Fifty Safaitic Cairns," in Orientalia, 48 (1979), pp. 478-528. - JaL: Liḥ texts published by A. Jamme. - JaMAR: A. Jamme, Miscellaneea d'ancient arabe, Washington, II (1971), IV (1973), V (1974), VII (1974), VIII (1979), IX (1979) and X (1979). - JaMIL: A. Jamme, Minaean Inscriptions Published as Liḥyanite, Washington, 1968. - JaROx: A. Jamme, Review of W.G. Oxtoby, Some Inscriptions of the Safaitic Bedouin, New Haven, 1968, in Orientalia, 40 (1971), pp. 274-286. - JaRWiReAR: A. Jamme, Review of WiReAR, in JAOS, 92 (1972), pp. 519-529. - JaS: Saf inscriptions published by A. Jamme. - JaSICA: A. Jamme, "Safaitic Inscriptions from the Jaussen and M.R. Savignac. - JaSML: A. Jamme, Country of 'Ar'ar and Ra's al-'Anāniyah," in F. Altheim und R. Stiehl, Christentum am Roten Meer, Berlin, I, 1971, pp. 41-109 and 611-637. - JaSN: A. Jamme, "Safaitic mlk, 'Lord' of the tribe," in Orientalia, 39 (1970), pp. 504-511. - JaSVW: A. Jamme, Safaitic Notes, Washington, 1970. - JaT: Tham texts published by A. Jamme. - JaTS: A. Jamme, Thamudic Studies, Washington, 1967. "The Safaitic Verb wgm," in Orientalia, 36 (1967), pp. 159-162.

LaAEL: E.W. Lane, An Arabic-English Dictionary, London, 1863. - Liḥ: Liḥyanite. - LiSI: E. Littmann, Safaitic Inscriptions, Leyden, 1943. - LP: texts published in LiSI.

MaHaMS: M.C.A. Macdonald and G.L. Harding, "More Safaitic Texts from Jordan,"

in ADAJ, 21 (1976), pp. 119-133. - MaSIAM, II: M.C.A. Macdonald, "Safaitic Inscriptions in the Amman Museum and Other Collections," in ADAJ, 24 (1980), pp. 185-208 and 337-359. - MüL: Lib texts published by D.H. Müller.

OR: Oumm er-Rasâs. - Ox: texts published in W.G. Oxtoby, Some Inscriptions...

SaAAL: H.A. Salmoné, An Advanced Learner's Arabic-English Dictionary, Beirut, 1972. - Saf: Safaitic. - ScPNO: Saf texts published in D. Schlumberger, La Palmyrène de l'Ouest, Paris, 1951.

Tap: Saf texts published by G.L. Harding in "Safaitic Inscriptions from Tapline in Jordan," in ADAJ, 17 (1972), pp. 5-14 and 2 pl. - Tham: Thamudic.

VoEAI: R.M. Voigt, "Einige altnordarabische Inschriften," in ZDPV, 97(1981), pp. 178-187 and pl. 13 and 14. - VoEAI-S: Saf texts published in VoEAI. - VoEAI-T: Tham inscriptions published in VoEAI.

WH: texts published in WiHaI. - Wi: texts published in WiSIJ. - WiAM: F.V. Winnett, "An Arabian Miscellany," in AION, 31 (1971), pp. 443-454, 4 fig. and 14 pl. - WiHaI: F.V. Winnett and G.L. Harding, Inscriptions from Fifty Safaitic Cairns, Toronto, 1978. - WiReAES: F.V. Winnett and W.L. Reed, "An Archaeological-Epigraphical Survey of the Ḥa'il Area of Northern Sa'udi Arabia," in Berytus, 22 (1973), pp. 53-100 and 13 plates. - WiReAR: F.V. Winnett and W.L. Reed, Ancient Records from North Arabia, Toronto, 1970. - WiRSITA: F.V. Winnett, "A Reconsideration of Some of the Inscriptions from the Taymā' Area," in Sources for the Study of Arabia, I, Riyadh University Press, Part 1, 1399/1979 (released in 1981), pp. 69-78. - WiSIJ: F.V. Winnett, Safaitic Inscriptions from Jordan, Toronto, 1957. - WiTa and WiTh: Tham texts published in WiReAR.

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